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ETC., ETC.

BY

THULIA S. HENDERSON.

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PREFACE.

It is not every one whose biography can suitably be penned by a member of his own family. There are many cases in which the hand of affection would be ready to twine its garland around a brow whereon no wreath of public applause has ever rested, or been likely to rest; many cases, in which the pencil of the home-artist would be detected in giving a portraiture, more fascinating as a picture, than truthful as a likeness. Instances there may also be, on the contrary, in which the triumphal crown is openly offered amid shouts of acclaim that can wake but faint and feeble echoes from beside the domestic hearth; and at times, perchance, the incense of public adulation may all unconsciously be wafting its odorous vapours around dying hopes and broken hearts. Just as private excellence may exist apart from public appreciation, so on the other hand public esteem is not invariably a criterion by which to judge of a man's private life. But there was no such contrariety in him who forms the subject of the present volume. What he was abroad, that he was at home; and as he appeared by his fireside, such was he found by all who knew him. Neither his learning nor his humility, neither his seriousness nor his serenity, neither his firmness nor his candour,

was a thing reserved for stated periods or set occasions. He was the same at all times, in all places, and under all circumstances. Those who knew and loved him best, had the satisfaction of seeing him understood and beloved by others. Those who met with him in the walks of active life, could utter no word in his praise which evoked not a responsive chord within the heart of those that dwelt beneath his roof.

On such considerations, I have thought it right to accede to the suggestion of several friends, and to prepare the following pages,—the memorial, not of a name, but of a life, the life of one whose name is already inscribed in the archives of sacred and of secular literature. For a time I shrank from the responsibility of the task, and felt a desire that it might be entrusted to a compiler, who could more adequately do justice to the theme. On calling to mind, however, the comparative ease with which a relative could hope to glean the needful facts, and on ascertaining what would best meet my mother's wishes, I waived my scruples, and determined on attempting what I could not but esteem a labour of love.

There have been but few private sources, whence to gather the ensuing reminiscences. My father does not seem at any time to have kept a continuous Journal; or, if he did, it must have shared the fate of many other papers and letters which were destroyed in St. Petersburgh by the inundation of 1824. The brief fragments, which have come to light, indicate that other and fuller records may once have existed; while yet there seems reason to believe that diurnal entries of his doings and feelings were with him occasional rather than habitual acts, prompted only by some special motive, and resorted to no longer than such motive impelled. When separated

from his friend and fellow-labourer, he appears at times to have kept notes for Dr. Paterson's inspection. When left in solitude, he compensated to himself for the want of Christian fellowship by pouring out his heart on paper. But, generally speaking, he was too much employed in working to spend his time in writing down the labours in which he had engaged, or in metaphysically analyzing the causes, and scrupulously registering the variations, of those ebbs and flows of feeling that may have attended the prosecution of his toil.

Of the anecdotes he was wont to relate, a richer store might doubtless have been accumulated, had we listened to the advice repeatedly given us by his friends, and had we carefully taken down the details from time to time. But we recoiled from the idea of pursuing such a course. We were told, indeed, that we owed this to the Christian world, but we felt that we had a prior and paramount duty to discharge toward himself. We were sufficiently alive to the *espionage* practised under despotic governments abroad, to have contracted a peculiar distaste for all that could seem like an invasion of the sanctities of home. It is one thing for memory lovingly to retrace the past, as it fondly gathers up the recollections of the departed, and quite another thing for the eagle-eye of vigilance to be on the perpetual look-out for every casual incident or off-hand phrase that may serve to "point a moral or adorn a tale" of individual life.

A third channel of information was in a great measure closed to us by the fact of my father's having survived the majority of those who were the associates of his early youth. The biographies of his departed fellow-students have been consulted, and some of the contemporaneous serials examined, in order to supply deficiencies, and

maintain the continuity of the narrative. Thanks are hereby tendered to relatives and friends, who have cordially given all the information in their power. An especial acknowledgment is due to the Rev. Doctors Steinkopff and Ferguson, and the Rev. Messrs. Allon and Charlton, for the valuable communications which they have furnished, and which will be found greatly to have enriched the volume;—to my cousin, Dr. Ebenezer Henderson, of St. Helen's, for the interest and the diligence he has evinced in corresponding with Scotland, as well as the care with which he has sifted all particulars communicated in reply, so as to determine what was doubtful and what reliable;—to Mrs. Baxter of Dundee, for valuable letters addressed to her late father, the Rev. Dr. Paterson;—and, finally, to various friends who have lent helpful books, or have allowed free access to libraries, in which could be consulted those bygone Scottish periodicals that are rarely to be met with in the South.

The best portrait of my father was taken by the late Mr. Room, for the Evangelical Magazine. From the painting, which was ably executed by that artist, Roger Fenton, Esq. kindly supplied a photograph; and from the latter, the likeness in the present volume has been prepared.

Mortlake,
March, 1859.

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CHAPTER I.

Early Life. (1784—1805.)

"Cor nostrum inquietum est, donec requiescat in Te."

Among the towns that derive lustre from their repeated mention by the British annalists, there is one which claims remembrance as the favourite abode of Malcolm Canmore, and of his Hungarian bride, the sister of young Edgar Atheling. It was on her way from Queensferry, that the amiable and devout Margaret, with her mother and sister, rescued from the perils of the deep, and made welcome to the court of Scotland, first caught sight of the pleasant ravine in which stood Malcolm's Tower. It is from the south-east, and from the same high road, that the traveller, who takes his stand at the "Spittal Cross-head," may still obtain towards eventide his most pleasing view of Dunfermline's ancient burgh, as it stretches along the slope of a continuous but undulating declivity. Amidst the mass of irregular buildings which form its outline, stands forth with imposing prominence the Abbey,—in part old, and in part new,—the boast of the "Civitas Fermiloduni" as the burying-place of monarchs, and queen-consorts, and royal princes not a few, though specially

celebrated as enshrining the grave of King Robert the Bruce, whose name, lettered in hewn stone, adorns with more of historic interest than of artistic beauty the balustrade of the large square tower erected to his memory. The antiquary will also take delight in surveying the ruined wall of a Palace, in which resided King James's consort, Anne of Denmark, "Ladye of Dunfermlyne," and which became the birth-place of King Charles I. and his sister, Elizabeth of Bohemia.

The city, however, is not one which founds its claims to notice on the merely shadowy remembrances of a departed greatness. Its thriving trade in linen received a new impulse on the introduction of damask-weaving, and its annual manufacture now rates at £450,000.* "The people," says Chambers, in his Picture of Scotland, "display that activity of intellect usually found in manufacturing communities, and are noted amongst the surrounding population for their advanced views in political and religious questions." The country around is fertile, and luxuriant crops tell of the vigour with which farming-operations are carried on. This is the case especially in the southern part of the district. Northwards the soil is not so favourable, though even there much of the wild muirland has been reclaimed by persevering toil, and made available for the growth of no despicable harvests.

About four and a half miles N. W. from the city, in the Dunfermline parish *quoad civilia*, but in the parish of Saline *quoad sacra*, stood two cot-houses with heather-roofs, which, from the generic name for the little brooklet

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* *Encyclopædia Britannica*, Eighth Edit., *art.* "Dunfermline."—An interesting account of the looms and their produce is given in Chalmers's History of Dunfermline (first Edition), pp. 353—382.

that ran past, were called "The Linn." It was here that toward the close of the last century there lived an agricultural labourer, George Henderson by name. In 1766 he had married one Jean Buchannan, three years his junior; and it was while they were residing at The Linn, in the year 1784, that their youngest son was born. The family-register, as preserved in the father's handwriting, contains seven names,—John, William, Margaret, George, Elspit, George (the second), and Ebenezer.

The last-named, the new comer, was not to be welcomed by the entire group. John and Margaret were the sole survivors of the six. The hand of death had twice invaded the cottage-home; and each time it had borne away more than a single treasure. The year 1777 had seen William, and the elder George, consigned to the grave within a month's brief space; and when the summer of 1783 had but just overpassed the sixth anniversary of this long-remembered grief, the storm-cloud burst with renewed and redoubled force,—Elspit, George the younger, and their aunt who was resident beneath her brother's roof, being carried in succession to the tomb; and that, within a ten days' interval.

The second blow was yet more desolating than the first had been. The lambs of the flock were all gone. The toys had to be laid aside, for none were left save such as had long outgrown their use. No infant-form lay in the now empty cradle. No lisping tongue beguiled the hours with its prattle. The hearts of the parents, ready to sink within them for heaviness, were sustained only by those rich consolations which the word of God's grace holds out to His mourning people. It was after this season of calamity that on November 17th of the following year, the subject of this narrative was born. A ray of hope shot across the

gloom. "Jean, woman," said the father, "ye see God has not forgot us: He has helped us hitherto, and He will support us, and be our strength in a' times comin'; sae we'll jist ca' the child, Ebenezer."

Such is the family-history connected with the giving of the name. Many have been under the impression that the appellation was bestowed in honour of the late Rev. Ebenezer Brown, the highly esteemed minister of the Secession Church in the neighbouring parish of Inverkeithing. The latter, it is true, often spoke of Dr. Henderson as his "namesake," but he may not have meant to use that term so literally as to imply that he regarded, or thought he had reason to regard him as a name*son;* nor in writing to him did he make any allusion of the kind.

The import of the Scriptural appellative was one which was not forgotten by the bearer. If he could not boast of its euphony, he nevertheless, like the celebrated Ebenezer Erskine, rejoiced in its significance. For the device on a seal, which he frequently used during the earlier years of his residence abroad, he adopted a memorial-pillar, surrounded by the Hebrew inscription, taken from the original of 1 Sam. vii. 12. To the sentiment of the text he made frequent reference:—

"Here I would erect a fresh monument to the praise of Divine goodness"—so he writes on his return from Iceland, "and inscribe upon it my usual motto, 'Hitherto hath the Lord helped me.'"*

There was an incident in his life, on which he often dwelt, as having brought what the Germans would call his name-lesson peculiarly home to his heart. It was at the time when he had completed his first and second series of

* Owen's Hist. of the British and Foreign Bible Society, vol. ii. p. 403.

wanderings in Northern Europe, and had returned to take another passing glimpse of his father-land. At that date, no public stage-coach had begun to drive either to or through Dunfermline. Alighting, therefore, at the nearest point, he proceeded to walk along the paths, and across the fields, which he had been wont to traverse in bygone years. His thoughts were busy with the past, the present, and the future. It had been his to cross ocean and sea; to visit not a few of nature's sublimest wonders; and to hold intercourse with the great and the good in many a distant land. Yet now, brought home once more in safety, his eye rested again on familiar scenes, and his ear was charmed with the familiar echoes of Scottish accent and of Scottish song. He seated himself on a stile, as he listened to the carolling of the shepherd-boy, whose notes had arrested his attention. He caught the singer's words. "True, true!" he thought within himself, "'the days *are* a' awa'! the days that I hae seen!' and those with whom I spent my childhood and my youth, where are they? these glens remain, but those with whom here I roamed, where, oh! where are they?" The remembrance that both parents had passed away from earth since last he had visited his home, —the recollection of associates and friends, scattered or deceased;—the sense of isolation,—the consciousness of being indeed a stranger and a pilgrim, truly (though for his Master's sake, willingly) without a home;—the uncertainties of the future, as to where his lot might be cast, or who might be the sharers of his duty and his destiny,— all these things pressed upon him with an overwhelming force. But after an interval of absorbment in such meditations, he was again roused to the cognizance of external impressions. The tuneful voice was not yet silenced, but the melody had been changed:—

"Our hearts unto despondency we never will submit,
For we've aye been provided for, and sae will we yet!
And sae will we yet,
And sae will we yet,
For we've aye been provided for, and sae will we yet!"

The remainder of the song was probably unheard by the traveller; certainly, it was unremembered. But these words had proved a timely cordial. He had heard enough to revive his drooping spirits, enough to suggest trustful, hopeful thoughts. He was one who could use this wholesome truth without abusing it and so converting it into a deadly poison. He went on his way with a lightened heart, resolving that he would never again be unmindful of his baptismal name. He "thanked God, and took courage." Nay, throughout the entire course of his after-life, he was ready, in every time of sorrow expected, or of suffering experienced, to look upward for help, and to cheer the hopes of others by saying, "We've aye been provided for, and sae will we yet."

The rite of baptism was performed, Nov. 21st, by the Rev. James Husband,* minister of the Queen Anne Street Church. The actual building has since been taken down; but near the same site, has been erected a new one, which is conspicuous even from a distance by reason of its lofty position and its old-fashioned gable roof. A fitting emblem it is of the important part which its founders designed it to occupy. Reared after the Secession had gained a firm footing, it stands proudly forth to view, as if to say, Think what you will of my beauty, none can gainsay my stability;

* Mr. (afterwards Dr.) Husband continued to labour at Dunfermline till May 17, 1821, when he died at the age of seventy, after a ministry of forty-six years. The present occupant of the Queen Anne Street pulpit is the Rev. James Young, who entered on the charge in 1831, and by whom a copy of the baptismal register was kindly forwarded to my cousin.

Question my taste, if you will, but deny not my possible usefulness. The Seceders, it must be remembered, were not theoretically Anti-Establishment men. The union of Church and State was to them no stumbling-block, but, contrariwise, a thing which they approved. They saw in the system manifold advantages, so long (that is to say) as the State was of one mind with the Church, but not when civil power trampled on ecclesiastical rights, or when worldly policy prevailed against spiritual interests. Oppressive measures, however, were enacted from time to time through the influence of Erastianism; and among them none were more galling than those connected with the law of patronage. Accordingly, when the General Assembly framed an act in 1732, to the effect that in case of a patron's failing to exercise his right of presentment, a parish-minister should be chosen by the majority of the elders and Protestant heritors,—thereby depriving of an elective voice* such as had no landed property, while conferring the privilege on men who might possibly be altogether disaffected to the cause and kingdom of Christ,—the induction of preachers, on such terms, was vehemently resisted. Votes of censure were passed upon those who were known to have been active in the resistance. The non-intrusionists, in self-defence, drew up protests, representations, statements of grievances; to which, reproofs, citations, and suspensions were the summary mode of reply. Synods met; Commissions were held; sentence of deposition was passed against the little band who persisted in opposing the unpopular movement; and thus in 1733 the measure of secession was forced upon

* The Patronage-act of 1690 had ordained that "the heritors *propose* (not *present*) a person, to be approven or disapproven *by the congregation*."

them,—a secession which they declared to be "not from the principles and constitution of the Church of Scotland," but solely "from the prevailing party in the ecclesiastical courts." At the head of the seceding company was Ebenezer Erskine of Stirling; and not less zealous in the cause was his brother Ralph, then parish-minister of Dunfermline, in which town as well as in other parts of Scotland, the favourers of this the "Associate Presbytery" widely and rapidly increased.

It was to the Secession-body that George Henderson of The Linn belonged. Of the Queen Anne Street Church he was for many years a member and elder. He was superior to most in his station as to culture of mind. He was, moreover, a man of undoubted piety. Hence there is no room to question that he sought, after the good old Scotch fashion, or rather the good old patriarchal custom, to train his children from their earliest years in the knowledge of religious truth.

While his youngest son was still of very tender years, Mr. George Henderson removed with his family to Waukmill (or Waulkmill), situated to the S.W. of the town, at no great distance from the Firth of Forth. From the minutes of Session, kindly extracted by the Rev. Dr. Johnstone, it appears that he acted as elder in Limekilns congregation for nearly two years and a half. It was probably toward the latter end of 1790 that he moved by special request to Lochend, three miles due N. of Dunfermline. Here he continued for the remaining three-and-twenty years of his life, taking the entire oversight of the farm and its concerns. Thomas Purvis, Esq., to whom the property belonged, often spoke, in the highest terms, of his sagacity and integrity. The following is the testimony which, in later years, his son was able to give

as to his Christian character. It was written from Copenhagen, after the news of his decease had been received:—

"The firmest conviction, never ruffled by the smallest doubt, that he was a child of God and an heir of glory,—that he had served his day and generation to purpose on earth, and was as a sheaf fully ripe for the eternal harvest in heaven,—always soothed my mind when I realized the period of his removal, and I was at all times fully persuaded that my loss and that of the rest of the family would prove his unspeakable and everlasting gain. Still I flattered myself last summer, while noting down what occurred to me respecting the wonders of Iceland, that should it please the Lord to carry me back, I should have great satisfaction in reading my notes to him, and conversing with him on subjects which must have interested him the more as they were what he never perhaps knew were in existence. Blessed be God, the greater wonders of redemption, which chiefly employed his thoughts while here below, now eclipse everything else; he now partakes of a more sublime joy, a more permanent and unalloyed satisfaction. May we be followers of him and all those who now through faith and patience inherit the promises."

It is generally admitted that the home-discipline of the past age was characterized, especially beyond the Tweed, by a somewhat undue severity. The "taws" were in frequent requisition; and, for the ruling of a Scottish household, the fasces of the lictor would have been a meeter ensign than the golden sceptre of love. The result attained was often far different from the effect desired. The wayward spirit was made restive by the very curb intended to restrain it; and the yoke, which was made too heavy, served to provoke resistance rather than to induce submission. There were several instances of this in the early career which now comes under review. Though trivial in themselves, they may illustrate the unwise though well-intended mode of treatment, formerly pursued by parents and guardians; and may also serve to indicate in the child that determinateness of spirit which,

when subsequently directed into a right channel, and kept within due bounds, helped to secure consistency of character and firmness of purpose.

On one occasion, when between seven and eight years old, the little Ebenezer—despite his having been promoted not many months before to the dignity of "best man" at his brother's wedding—was caught in the act of perpetrating some childish mischief. Words being deemed an insufficient corrective, his mother laid hold of a stick; and thus armed, she chased the young delinquent into the house. Less disposed to yield than at the first, but finding his last chance of escape cut off, he turned suddenly round to face his pursuer. The intended defiance met with a severe and unlooked-for check. Making a retrograde movement as he turned, he came in contact with the edge of a cog that stood behind him, full of boiling whey. Into this he fell backward, and so terribly scalded both his legs, that when able again to venture out of doors he had to go on crutches, with every prospect of being a confirmed cripple. His only occupation now was that of keeping guard over the sheep; his best amusement, that of conning over all the picture-books that came within his reach,—such as were illustrative of Natural History being his chief delight.

Happily, the penalty was not life-long. One day he met a stranger, an old woman of the vagrant, if not of the mendicant tribe, who compassionated his misfortune, and inquired as to the cause. "Puir bit laddie," she said, "it's a pity til see ye ganging about on stults; gang hame, an' tell yer mither til tak the cog ye fell intil,—the *same cog*, mark ye,—an' fill it wi' boilin' water, an' tell her til pit yer legs our't, an' than kiver thame oure wi' blankets til keep the steam in, an' than let her stritch

out ae leg, an' than the tither, betimes till they come stracht." This being reported at home, his mother acted on the principle that the attempt could at least do no harm, and might be worth the making. Day by day she repeated the experiment; and, either distrustful of so literal a "similia similibus curantur," or else wishful to maintain the credit of a favourite remedy, she added to the prescription a supplemental rubbing of the limbs with hog's lard. The gradual relaxing of the contracted muscles encouraged her to persevere, and after the lapse of several weeks the cure was complete.

It was a coincidence, not unworthy perhaps of notice, that at this very time there was a little girl, scarcely three years old, whose parents were sending her from London to a country-school at Clapham, yet with the express injunction, "Let her have plenty of air, and food, and amusement, but do not trouble her with learning, for the poor little thing will never live." Who would not have been scorned as false prophets if they had ventured to predict that the crippled boy at Dunfermline was to extend his travels from Hecla to Vesuvius, and from Tornea to Tiflis,—or that the infant-invalid in the metropolitan suburb was to be his survivor, after a union of exactly forty years? The realized improbabilities of any single century, if they could be gathered into a collective record, would form a singular volume; nor would it be an uninstructive one, if it tended to confirm our faith in Him who so wondrously holds in His hand all the threads of every individual life, adjusting each to each, now intertwining and now crossing them, yet ever approximating or distancing, lengthening or shortening them "severally as He will," while as continually and as truly what He wills is what is best.

It must have been soon after his recovery that the child, who had thus shown himself a little beyond his mother's management, was sent to what is termed a "road-side school." The distance of a parochial school* from many villages that were comprised within the same parish, led frequently to the establishment of inferior schools upon adventure; but the teachers, being dependent entirely on the very small payments made for the children, and finding the amount to be barely sufficient for the scantiest maintenance, few (if any) well-educated men were found occupying such a post, so that the tuition given was exceedingly meagre in quality as well as stinted in quantity. The merest rudiments would probably be all that could, at least in *those* days, be picked up at the Dunduff School, a mile eastward of The Linn.

About the year 1794, the young pupil was transferred to a school in Dunfermline itself, and there also he attended daily. It was kept by Mr. John Reid, Precentor in Queen Anne Street Church, who had been one of the witnesses to his baptism, and who is said to have been in some respects a man of note in the district.† Here he

* Dunfermline had no parochial school, but in lieu of it a burgh-school, which was endowed by Queen Anne in the beginning of the 17th century.

† The school was kept in what was then called Rotten Row, which was a continuation of Queen Anne Street, and has now merged its name in that of the latter. Mr. Reid, who was a teacher in Dunfermline for nearly half a century, was an excellent mathematician, and well versed in the science of Navigation, always holding a special class in winter-time that was numerously attended by sailors from the Limekilns, Inverkeithing, and Burntisland. He died Dec. 23, 1816, aged 70 years, and a marble monument in the churchyard was erected to his memory "by his scholars, as a testimony of their high sense of his abilities and moral worth." For a long while after his death, his pupils kept up an annual meeting at the "New Inn." In 1818, Dr. Henderson, when on a visit to his native land, attended one of these anniversaries by special invitation. The practice has now died out, owing to the dispersion or death of most who had been wont to assemble.

must have acquired some knowledge of writing, English, arithmetic, geography, and so forth. One of his surviving schoolfellows states, that he was of so retiring a disposition, as to have formed few acquaintances among his class-mates. Another, however, who is still living, has a vivid remembrance of joining him after school-hours in many a search for linnets' nests on the braes at Lochhead and the Blackloch. It is stated, but only on one authority, that he also attended the Grammar School in the afternoon of the day; that there he was under the tuition of Mr. Peter Ramsay; and that he steadily maintained his place as *dux* of the Latin class. If he entered the school at all, it is not likely to have been at so early an age. He may possibly have joined the class at a later period, when anxious to attain a knowledge of the language, and able to bear the expense for himself.

Two years at Dunfermline, after one year and a half at Dunduff, formed the sum-total of his schooling. At twelve years old, it was time he should be trained to something in the way of handicraft. After a few months spent in helping at the farm, and diversified by sundry boyish escapades which are not worth recordal, a good opportunity offered for giving him a fair start. His brother John, his senior by fifteen years, having set up as a clock-and-watch-maker in the town, it was agreed that he should be initiated into that trade beneath the fraternal roof. To fraternal discipline he was by no means disposed to submit; and he took an early opportunity of showing his independence, or as he himself in wiser years would have termed it, his wilfulness. He had a strong desire to attend the races, which had for two years past been held on the Carnock Road; and being now freed from the trammels of school, he had set his heart on gratifying the

wish. His brother-guardian, fearful lest he should fall into evil company, peremptorily forbade his going; but, despite all prohibitions, the truant found means to get away. The equestrian competition was followed by foot-races and other rustic amusements, which were kept up in exciting succession till nine in the evening. It was ten o'clock before he could reach home, to give (no doubt) a conscience-stricken knock at his brother's door. The window was opened. "Wha's that?" "It's me, it's Ebie." "Gang awa'," was the sole response; "ye wuna get a bed here the nicht, sae ye maun jist gang home til yer faither's." Barefooted, in the guise of a true Scotch lad, off he set, bravely encountering the three miles' walk, and presented himself at his father's house on the verge of midnight. His parents, strict though they were about "elder's 'ours," gave him a ready admission, but blamed him for his disobedience, and sent him back the next morning with due admonitions as to his future conduct. Mindful also of the saying that "a man's gift maketh room for him," his mother took care that, instead of going back empty-handed, he should carry with him a pound of butter by way of peace-offering. The watchmaker, and Janet his wife, showed themselves disposed to forgive and forget; yet they could not refrain from asking whether he had not been afraid to run past "the witch's plantain." "'Deed, no," was the reply; "I jist pu'd my bannit oure my e'en, and keekit (peeped) through a wee bit hole that wis in't."*

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* We find him on one occasion making reference to the superstitious timorousness of his childhood. After describing how, on a night so stormy that it was impossible to pitch his tent, he had consented to pass the night in the Icelandic church of Urdir, with his hammock swung from the altar-railing to the pulpit-pillar in the centre of the little rustic edifice,

After this, things went on pretty smoothly for the space of a year and a half, during which time he acquired an insight into the craft, that was of no little use to him in later life, when, amid his wanderings, recourse to a professed artisan for the rectification of his pocket-timekeeper would have been impossible. With the knowledge, nevertheless, there came not any liking for the work; and indifference to it may have produced its fruits in occasional remissness. In some heedless moment he managed to destroy a clock-wheel, while occupied with cutting teeth in it. A difference ensued on the subject; it led to a hasty parting between the brothers; nor was it for some years that reconciliation was effected.

For some three or four months there was nothing to do but remain at home, where, in order that he might not absolutely "eat the bread of idleness," he was employed in guarding Mr. Purvis's sheep and cows as they grazed upon the hills. James Clark, his nephew (son to his only surviving sister Margaret), used "til tak' his bit dinner to him," which usually consisted of oat-cake, cheese, and milk.

It was probably near the end of July, 1799, that he made another attempt at learning a trade, and was placed for three years as an out-door apprentice to Mr. Thomas Morrison, boot-and-shoe-maker in East Port Street, grandfather to the present Burgh-treasurer. In the workroom he had six or eight companions, with several of whom he was on terms of friendship. Of his progress in this

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he adds, "I here enjoyed as comfortable a night's rest as ever I did in my life; and in the morning I could not help reflecting on the very different feelings with which I was penetrated in my boyish days, when I could not have gone near a church, or passed through a churchyard in the dark, for any possible consideration."—*Iceland*, vol. ii., p. 221.

department nothing is ascertainable. There is no reason to believe that he proved an adept. Yet he had no positive distaste for the calling, since, at the close of his apprenticeship, he formed a temporary engagement with another house to learn the ladies' shoe-making.

He had not yet found the niche in which he was to take his stand. Yet there are proofs that he was being prepared for it, though the full particulars of that process are unrecorded.

The religious state of Scotland at that period—the Laodicean Moderatism and formalistic Pharisaism which for the most part characterized the Kirk,—the controversialism which was agitating the Secession-body, and the party-disputes that were bringing about a severance between the Old-Light and the New-Light Burghers, have been detailed with painful accuracy by the pen of Scotland's later church historians. Choice biographies, on the other hand, have made us familiar with the names of noble-minded and zealous-hearted men, who were raised up to do a mighty and a much-needed work in going as well as in sending forth to publish anew the well-nigh forgotten jubilee-notes of a free and full salvation. Unauthorized teachers they might be, according to the precise letter of the canon; but who shall say that, according to the spirit of Holy Writ, they had not a high commission to their work?—"let him that heareth say, Come." The ardour and activity of Mr. Robert Haldane, when he put forth with a boat from the Foudroyant to save, if so he might, some few of the Royal George's drowning crew, was but a dim foreshadowing of his zeal in those more important and more successful enterprises to which he was afterwards to devote himself in behalf of souls exposed to a yet more fearful peril. And those who can admire the

promptitude with which his brother, Mr. James Haldane, saved the Montrose, by seizing the ship's trumpet and summoning "every soul on deck," instead of waiting till he could make the Captain perceive the imminence of the danger, and give the order which might then have been too late, ought surely to yield a like heartfelt approbation to the readiness with which, in a great religious crisis, he set himself to do what was being neglected by the men officially consecrated to the duty.

It is known that in the itinerant tours established by Messrs. James Haldane and Aikman, Dunfermline was not forgotten. A sawpit at the top of Chalmers' Street, and an open space in Woodhead Street, are remembered in connexion with various out-door preachings to an assembled multitude. Many of the ungodly were awakened, and the godly were stirred up to works of good-doing. Sunday-schools were established, and they rapidly flourished. Of the "six" that are recorded as having been in a prosperous state within the parishes of Dunfermline as early as 1798,* there was one in which were enrolled the names of Ebenezer Henderson and Douglas Cusine (*pronounced* Cousin),—the two who are remembered as having borne the palm for diligence and attention.

In 1799, Mr. James Haldane, on his second tour, preached at Dunfermline on the evening of Tuesday, May 7th, and the morning of Wednesday, May 8th, "to a good congregation, though the weather was very unfavourable, and no place for preaching could be obtained within doors."† The month following, Mr. Rowland Hill and Mr. Greville Ewing undertook a tour. On Thursday, June 20th, the latter preached at Dunfermline on the

* Missionary Mag., vol. iii. (1798), p. 479. † *Ibid.* vol. iv. (1799), p. 460.

words, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."* On their return, Rowland Hill writes:—"*Tuesday*, July 16. Went to Dunfermline, a well-situated pleasant town, once the principal residence of the Scottish kings, the birth-place of the unfortunate Charles I., and the burying-place of many of the royal race. The church, which must have been formerly very magnificent, is in ruins, except a fourth part, which is kept up for public worship; and the remains of the Palace stand only a proof of what time can effect against the proudest monuments of antiquity. I preached to near 2000 people in a neighbouring field in the evening, and gave them another sermon on the Wednesday morning."†

The stir which was made by these proceedings cannot fail to have excited general attention, and is known to have produced much thoughtfulness. Whether Dr. Henderson had to ascribe his conversion instrumentally to one or other of these sermons, which it is far from unlikely that he went to hear, or whether at this season were revived long-dormant impressions, together with such a superinduced preparedness of heart as helped, under the Divine blessing, to render other preaching effectual, is altogether uncertain. On this we can but speculate. The work, most likely, was a gradual one. Certain it is that about this time he began to study the oracles of God,—speculatively, at first, and controversially,—practically afterwards, and by God's grace savingly. Several youths in Dunfermline, and he among the number, now formed themselves into a society for reading, exposi-

* Memoirs of the Rev. Greville Ewing, by Mrs. Matheson, pp. 219, 220.
† R. Hill's Second Tour, 4to. London, 1800, p. 26.

tion, and prayer, meeting weekly for the purpose in an "upper room." From this time there was in him a perceptible and permanent change. From this time forward there was no more self-seeking, no more worldly indulgence. Henceforth he lived a Christian life, and manifested that "wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

The time of his first open profession has not been ascertainable. It is not unlikely that he was enrolled on the list of avowed disciples among the members of the Dunfermline Tabernacle.* Perhaps it is best that we should know so little as to the implanting of the root, since there is such ample evidence as to the abundance and richness of the matured fruit. Possibly there is among us at times an unhealthy curiosity in seeking to pry into the hidden workings of other men's souls, and to pore over the outbreathings of their private experiences. Too great a stress may be laid upon the "rise," while less than due attention is given to the "progress" of religion in the soul. Perhaps there is need that in regard to the heart's all-important change, as in regard to everything else, we should be reminded of the veil which it sometimes pleases the Most High to draw around the mode of His working, even when He suffers us to behold and share the results of it. Once there were some who knew, what now we vainly wish to know. But it may well content us to be assured that the record could and would have been pre-

* This building was subsequently sold, and has been converted, partly into a dwelling-house, and partly into shops. In 1841, the present Independent Church was formed, and the Chapel in Canmore Street opened on the second day of the year ensuing.

served for us if aught of essential benefit had attended the possession of it.

The companions of his early religious life, Messrs. Thomas Morrison, Adam Kirk, David Dewar, Richard Gossman, William Meldrum, David Hatton, etc., all preceded him to the grave; and the only survivor who might have been able to throw light upon the subject is precluded from so doing by reason of his advanced years. Concerning Douglas Cusine, already named, a few words may here be added. He was sent out in 1803 by the Edinburgh Missionary Society to Karass, but the youngest and healthiest of that mission-band was the earliest taken to his rest. On visiting the burial-ground of the colonists, Dr. Henderson thus wrote in 1821:—

"It was with feelings of no common, but melancholy interest, that I had pointed out to me the grave of Douglas Cousin, with whom in early life I had taken sweet counsel about the things of God, and joined in the prayers regularly presented by an association of which we were members, for the spread of Divine truth, and the extension of the kingdom of God among men. At that time, neither of the Societies by which we were sent into Russia had sprung into existence, nor did we entertain the smallest conception that either of us should ever visit these parts. Yet, in the inscrutable providence of God, he was conducted to this scene of missionary labour, and after spending about a year with his brethren, died on the 10th of October, 1804; while, after the lapse of *seventeen* years, I was spared to visit his grave, and shed a tear over departed worth! He died, his brethren observed in the letter announcing the event, like a true Christian. Being asked, a little before he expired, if he wished anything to be written concerning him to an old Christian friend in Scotland, whom he greatly esteemed,—he thought a little, and then said, with a peculiar and expressive tone, 'Yes, tell him I died *in the faith,—full in the faith.*'"*

But to return. Though the young convert had now entered the service of Him who is the Prince of peace, he

* Biblical Researches and Travels in Russia, p. 464.

did not think himself thereby discharged from the duty of aiding his king and country, when there was a call for measures of national defence. Hence, when a corps of volunteers was being raised in May, 1803, to aid in repelling Napoleon's threatened invasion, he donned the royally-emblazoned hat, and was duly trained to the practice of varied military evolutions. Even this brief passage in his life's story had its meaning and its use. When travelling over the Nogai and other steppes, he and his companions were dependent for days together on game of their own killing; and the snipes, at which he fired from the carriage, were acceptable proofs that he had not in vain learned to take an aim and to discharge a shot.

It is as a volunteer in the service and the cause of Christ that next he comes under our notice; and we pass from the one topic to the other by no forced or fanciful allusion. "Thy people shall be volunteers in the day of thy power," was the rendering he always gave to the words of David, in Psa. cx. 3. Like Amasiah, the son of Zichri, he had "willingly offered himself unto the Lord," though not for a carnal, but a spiritual warfare. Not as a mercenary, working for the wages of eternal life, did he enlist, but as a grateful subject and servant, who felt that he owed to his King and Saviour his soul, his life, his all.

The needful preparation for future duty was freely given him in the Seminary, which had been originated and was still supported by the generosity of Mr. Robert Haldane. Whether the application he made was suggested only by the invitations put forth in the Missionary Magazine, or whether it was a step expressly urged upon him by some minister or friend, is dubious. One circumstance is narrated which has a bearing on the point. A niece of

his recollects hearing that he occasionally went, at Mr. Morrison's request, to the Baptist Meetings, held at the "Union Lodge" in Bridge Street. One Sabbath, the minister who was to supply, arrived from Alloa, but was so severely affected with hoarseness, that he was unable to discharge his errand. Mr. David Dewar—who was one of the main props of the little congregation, and their usual preacher—was on the spot, but was in some way hindered from undertaking the requisite duty. Mr. Morrison, aware of the private fellowship-meetings held by his apprentices, induced Mr. Henderson to fill the vacant place. His mode of conducting the service met with great acceptance; and it is easily to be inferred that Mr. Dewar would not be backward in recommending his friend to seek an education for the pulpit.

It appears further, that a Dunfermline youth, a pious weaver, who had united with him in the religious exercises already referred to, cherished a desire to enter the ministry, and went with him to the Scotch metropolis. It is probable that the two had conferred together, and that they joined in proposing themselves as candidates. After due enquiry, both were received on satisfactory testimonials as to moral and religious character, though ultimately it was only one of them who was publicly set apart as a messenger of the Cross.

The Seminary-arrangements were that the members of the class should meet for daily tuition, boarding themselves, and receiving—in addition to the gift of class-books, and the grant (when needful) of medical advice—an allowance of £24 the first year, and £30 the second. The course of instruction was brief, but the biennial term was thought the utmost that was compatible with the urgent demand for home and foreign labourers. Although

none in the present day could wisely advocate a recurrence to the plan, yet on the whole there was less ground than might have been expected for any just complaints as to the result. The very shortness of the curriculum might possibly incite to a more heedful redeeming of the time; and the stimulus thus given was no mean thing when it stirred up the student to diligent self-improvement, and laid the foundation on which he might erect the goodly superstructure of extensive and lofty attainment. Dr. Henderson, when he became a tutor, always urged the importance of a prolonged collegiate course; and doubtless felt that had his own preparatory studies been of longer continuance, he might have gone forth better equipped for his work. Yet for what had been freely accorded him he was grateful; and he turned it to the best account.

His friendship *for* the Haldanes, however, was to survive his friendship *with* them. Many circumstances co-operated to bring about a gradual coolness and estrangement, though nothing like enmity or unkindly feeling. Mr. Robert Haldane, to whom especially the debt of thankfulness was owing, felt himself called to act the part of a strong controversialist, and it was scarcely within the limits of possibility to be on terms of intimacy at once with him and with those against whom he was issuing his pamphlets. The advocate of verbal Inspiration, moreover, could not be expected to demonstrate much sympathy with one who wrote in opposition to the views he held so dear. The decrier of Moses Stuart and Tholuck could scarcely fail to look with suspicion on one who, without adopting all the tenets or vindicating all the expressions of those learned Professors, did not hesitate to edit Commentaries by the former, and to eulogize the writings of the latter. These differences in opinion were

a barrier to intercourse, though they did not necessitate alienation of heart. The memory of the past was not obliterated. Fellowship in sentiment had been overthrown, but gratitude survived, and Christian love remained.

The class of 1803, the fifth in order of institution, was the one which the Dunfermline candidate joined, and to Edinburgh he accordingly repaired. It is stated by one of his surviving fellow-students, the Rev. James Kennedy of Inverness, who has won for himself a good repute as the prince of Gaelic preachers, that they both lodged for a while beneath the same roof. It was in the house of Mr. Stronach, the father of Messrs. John and Alexander Stronach, whose names are so well known in connexion with the mission-field in China. The testimony, borne by Mr. Kennedy concerning his class-mate, is to the effect that he was at that time "more of a linguist than of a theologian;"—"more given to literature," says another, "than to divinity." It is not surprising that such should have been the case. The one was to him not only a seemingly newer theme of study, but that which he felt the immediate need of pursuing. Trained in the formularies of a so-called orthodoxy,—jealous perhaps even then, as he always was, of innovations that might be error-fraught,—and averse to everything like "the strife of words,"—he may not at that early period have seen the necessity of bending his attention to polemic theology.

As a student, he was characterized by diligence; as a companion, he was "sprightly, cheerful, and happy." A resemblance was traced between him and the late Rev. Alexander Dewar, who was only six months younger than himself, and of the same bright, placid, loving spirit. Judging from a biographical sketch of that worthy minister, it may be inferred that the early promise of likeness was

not belied in the maturity of life. The one, it is true, resided among the rustics of a northern village; whereas the other, gaining admission into a wider and a higher circle, acquired superior urbanity of manners and refinement of taste; but this (to use a common metaphor) was a difference only in the setting, while the jewel remained the same. Apart from the accidentals of circumstance, there was an abiding similarity of aim and effort. Their position and pursuits varied; their turn of mind still harmonized. The minister of Avoch forswore the higher paths of literature, but expressed himself conscious of a power within, that might have enabled him to vie with any of his compeers in making the ascent. The Professor of sacred Oriental lore had fewer opportunities of tracing the influence of his labours upon the conversion of souls, but knowing himself to be actuated by an earnest desire to subserve God's glory, he could wisely rest in the knowledge that the result seen is not always a true gauge of the result accomplished, and that a man's indirect usefulness may exceed that which is direct. The one, who was avowedly a pastor, was found year by year performing the work of an evangelist. The other, who was professedly an evangelist, did the work of a pastor whenever and wherever there was a call to do so. Each in his own sphere was an eminently practical man; and it might be said with equal truth of either, "He could comprehend and seize the leading features of a complicated question, though he rarely (if ever) dealt in barren abstractions; strong, broad, good sense was a distinguishing element of his mind; he was a man of facts and fundamental principles."* It does not appear that, between these two,

* Obituary (Rev. A. Dewar), Scotch Congregational Magazine, vol. ix., p. 357.

there was ever a close intimacy. As ordinarily, so in this case, likeness of disposition did not involve specialty of affection.

In the Memoir of the late Rev. John Watson, of Musselburgh, who was pursuing his studies under the same auspices, has been drawn a picture, which may fairly be transferred to the present page. The limner, indeed, was not an eye-witness of what he has represented, but he has so graphically embodied hearsay notices, or so felicitously allowed his imagination of earlier days to take its colouring from later personal knowledge, that the verisimilitude of the sketch may allow of its being accepted as a genuine portrait from life. After a distinctive notice of one and another, as they sat side by side in the class, attention is called to yet a third:—

"Look once more *at that youth on whose ruddy cheek the finger of care seems never to have rested, and who, with beaming eye and countenance all over radiant with triumph, is showing to his neighbour a copy of the Elzevir Greek New Testament, which he has had the good fortune to secure at a bookstall on his way to the class*:—that little Elzevir will become the foundation of a noble library rich in every department of oriental and biblical lore; and in its joyful possessor, Ebenezer Henderson, thou seest one who, after a quarter of a century spent in the north of Europe in the work of Bible distribution,—after exploring Iceland, and pursuing his biblical researches from the Ultima Thule to the shores of the Caspian, shall return to assume the presidency of a theological institution in the British metropolis, and to employ his leisure time on works that shall place him in the first rank of biblical scholars at home, and spread his fame in foreign universities as 'one of the most learned of English theologians.'" (p. 56).

For his fellow-students, Dr. Henderson ever retained a warm affection. Let them come to him when or whence they might, whether from among the heath-clad moors of his native land, or from the secluded glens of some mid-county in Ireland, they were sure of a cordial though

quiet welcome. Or, as one after another was laid low by the stroke of death, the departed were held by him in tenderest remembrance. He who had mourned for the young missionary at Karass, could in like manner deplore the removal of brethren at home. In 1833, when visiting Greenock, he preached there three times on the Sabbath, and administered the Lord's Supper, at which latter service he was fairly overpowered by the recollection of his friend and fellow-student, Mr. Hercus,* who for twice twelve years had laboured in that sphere; nay, so manifest was his irrepressible emotion when alluding to the deceased, that many of the church-members were affected to tears by the re-awakened memory of their own loss, and by the tribute of affection thus paid to their late loved and honoured pastor.

Dr. Henderson's tutors were Messrs. Stephens, Wemyss, and Aikman, the last-named being succeeded in 1804 by Mr. George Cowie of Montrose. All of them were noteworthy men. Mr. Stephens, reclaimed from the downward course of a gamester and the ensnaring vocation of an actor, had quitted the ministry of the stage, and been ultimately led into that of the sanctuary. After having sustained for a short time the pastoral relation to the church at Aberdeen, he was induced to act as colleague to Mr. James Haldane in Edinburgh, and was also entrusted to superintend the English literature and the church-history department in the Seminary. Mr. Thomas Wemyss, author of "Clavis Symbolica; a Key to the symbolic language of Scripture," "Biblical Gleanings, or

* The Rev. Mr. Hercus died in May, 1830. His last seizure attacked him in the pulpit, an evening-service having been just concluded, and a church-meeting announced to succeed it. "All is well" was the breathing of his own confidence, and the balm wherewith he sought to alleviate the anguished hearts of survivors.

a collection of passages generally considered to be mistranslated," and a new version of the book of "Job" with accompanying Notes, was employed to give instruction in English Grammar and in Greek. Mr. Aikman, who had been so singularly awakened to understand what are the "Utterances" of a Christian "Heart," by his unwitting purchase of Newton's Cardiphonia as an intended addition to the stock of novels in his Jamaican circulating library, had now attained so high a standing in the church, and such boldness in the faith, that none could have been better qualified to undertake the theological training, and to pass his comments on the essays and sermons which the students were required to prepare. Mr. Cowie, who afterwards undertook this branch of the tutorship, and united with it the teaching of Hebrew, was a man possessed of considerable humour, and prone to indulge in sarcasms which were often marked by eccentricity, though not by intentional, or—when intentional—not needless asperity.*

To each of these four gentlemen, Dr. Henderson felt a life-long attachment; and the sentiment was fully reciprocated. They all lived to rejoice for him and with him, on account of all the goodness which had been made to pass before him. With Mr. Aikman he kept up an occasional correspondence during his earlier years of foreign travel. With the pastor of Montrose he had, during his visits home, many a cheering interview, many a pleasant talk over "bygane tymes and late-come changes;" and on his final return, thinking his services would be invaluable in Edinburgh,

* Mr. William Walker, who became one of the tutors after the fifth class had terminated, was at this time a student, and is said to have greatly aided his brethren in their voluntary acquisition of Latin. (See Dr. Alexander's Memoir of the Rev. John Watson, p. 32.)

Mr. Cowie broached the matter to an influential party resident there at the time, but the suggestion not being acted on, Dr. Henderson's services were secured in the South. In 1818, the latter was in York, whence he writes, "I spent the Lord's day with my worthy tutor, Mr. Wemyss, and preached in the evening in the new Independent Chapel." In July 1827, we find the following record in a letter:—"I drove over to Rochdale, where I preached in the hearing of my old tutor, Mr. Stephens, now Baptist minister in that town, who was quite rejoiced to see me, and last night at the public meeting very feelingly alluded to the time when I was a babe in grace, and the share he had in nurturing me."

It has been repeatedly alleged against Mr. Haldane's students that they imbibed and promulgated the principles of Sandemanianism. They have again and again repudiated the charge, and so did Mr. James Haldane in their behalf; but as perseveringly has it still been laid at their door. It would here be out of place to enter on so perplexed a question in its general aspect. As it regards the particular case in hand, it might almost be deemed superfluous to rebut the censure. No one who knew Dr. Henderson's freedom from all extravagance of opinion, will suspect him of having subscribed to Glasite doctrines in full; and none who knew his freedom from the trammels of party-prejudice, will suspect that any hue and cry against an *ism* could hinder his extracting from any creed what it might contain of good and true.* On the point in debate, it may be best to give what are probably his own

* Even Andrew Fuller, the great champion of the Anti-Glasite party, has, in his "Strictures on Sandemanianism," candidly acknowledged that "there are many things in the system, which are worthy of serious attention." And it is noticeable that Fuller's tract, "The Great Question

words, or at all events, words which have received his formal *imprimatur*. In Buck's Dictionary, under the head "Sandeman," which, as one of the biographic articles was prepared expressly for his edition of that valuable work, occurs the following passage:—

"Though we conceive Sandeman was egregiously mistaken, and not more at variance with the known phenomena of the human mind, than with the calls and invitations of the gospel, in representing faith as something in which the mind is absolutely *passive;* and though there are various things in his writings relative to the doctrine of assurance, which will not bear to be tried by the test of Scripture; yet there are, perhaps, after all, few writers who have contributed more to lead to simpler and more accurate views of the nature of faith, to sweep away the cobwebs which mystified the subject of a sinner's obtaining justification before God through the righteousness of Christ, and to detect and expose the evils of trimming, carnal, and worldly systems of religion."

That faith is a merely intellectual notion, Dr. Henderson would never for a moment have conceded; but that belief in the gospel differs in its essential nature from the trust we repose in the trustworthy assertions of our fellow-men, he would equally have denied. He held that faith, whether temporal or spiritual, leads of necessity to some resultant course of *corresponding* action; and that gospel-faith, therefore, cannot exist where there is no receptive act of the mind. Hence he would urge to self-examination concerning the fruits of our so-called faith, not to determine whether it be of the right kind, but whether it be truly faith at all. An unappropriating faith in Christ he regarded as a contradiction in terms; while yet he judged that there might be great danger of turning the sinner's

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Answered," which he says was written, though "without controversy," yet "in contravention" of these tenets, was the second of the tracts translated and circulated by Messrs. Paterson and Henderson on their first arrival in Denmark.

thoughts to the act of appropriation instead of directing them to the need and the nature of the salvation which has to be accepted. The preaching of faith, therefore, instead of the preaching of Christ, he utterly condemned. Of faith, as of repentance, he would have refused to say that it was a "condition" in the sense of meritoriousness; but he did not wholly abjure the term, if rightly understood to denote nothing more than indispensableness. He stood at an equal remove from Neonomianism on the one hand, and Antinomianism on the other. He did not deem that men are justified *for* their faith, through God's acceptance of their belief in the gospel as a compensation to Him for their defective obedience to his law; nor did he teach that they are justified *without* faith, through a provision which they can enjoy irrespective of their own act and deed in the reception of it, or irrespective of a subsequent and consequent change in their course of life. What he proclaimed was a righteousness perfectly wrought out, which accompanies a righteousness gradually inwrought,—a righteousness freely offered, but not universally bestowed,—a righteousness, which is "*unto* ALL, and *upon* all THEM that believe."*

The priority of repentance to faith, he was not prepared

* Rom. iii. 22. This verse Dr. Henderson always quoted with marked emphasis, and frequently preached on it. In a sermon on Psa. cxix. 96, he has this allusion to its meaning:—"a righteousness *unto* all men in its announcement and sufficiency; *upon* all that believe, as a perfect covering or shelter from the wrath to come." See Doddridge, Prof. Stuart, and Haldane. Hodge states that the καὶ ἐπὶ πάντας is omitted in several editions and MSS.; but he regards them as genuine, though he considers the two prepositions to be synonymous. The received versions, it is true, have not the punctuation which brings out the above idea; but my father always advocated the comma as giving the true sense, and was not uninterested on one occasion to find the pause-accent in some edition or MS. he was examining. I think it was Syriac, but cannot find that he has made a note of it.

to admit. Contrition, he believed, must precede pardon, since none can find who do not seek, and none will seek forgiveness till they realize that they are sinners. But evangelical penitence he regarded as inseparable from faith in the Crucified One. All disputes as to whether we repent before we believe, or believe before we repent, he regarded as vain questionings. He could recognise neither faith as existing in an impenitent man, nor repentance in an unbelieving man. He viewed these two foundation-graces of the Christian character as being laid side by side, and settling contemporaneously into the ground-soil of the renewed heart. Hence the disapproval he could not but feel, when a junior-student, who was under his care, wound up a college-sermon by reiterated calls to mere repentance, and as if to make the peroration more unmistakably emphatic, closed with the words, "If I possessed the voice of an angel, and could summon the inspiration of eloquence from a Gabriel, I could utter NO other message beyond that of my text, 'Except ye repent, ye shall all likewise perish.'" It might almost have made him say, as Mr. Cowie had done on some occasion of the kind, "Sir, if you preach such doctrine, it were better for you that a millstone were hanged about your neck, and you drowned in the depths of the sea." As it was, a strong criticism was passed, though doubtless in more measured terms.

In the vacation, the Seminary students were sent out on preaching tours; and during the session, the seniors were often engaged as supplies in neighbouring villages. Being members of the Tabernacle, they probably took part, occasionally at least, in the customary "exhortations" of the church. In his earliest homiletic and expository efforts Mr. Henderson derived assistance from the study of Poole's Annotations,—a work which, not merely for 'auld lang

syne,' but also for the value he set on its condensed store of unpretending but suggestive remarks, he steadily prized to the close of life.

The summer-recess of 1804 found him appointed to visit the Orkneys. He had a few days at home before the time fixed for starting. One incident of this visit shows how he was anticipating his work, and preparing for it. Going to the upper window of a large empty house which stood within the farm-premises, he began to speak in a loud voice; and then calling to his nephew, who was some little way off, he asked, "James, can you hear me where you are?" "I heard ye, but I didna understand what ye said." "Go a little further away," said the uncle: then having spoken again as he did at first, he repeated the call and the enquiry, "James, do you hear me now?" "I jist hear ye, but canna mak' out what 'tis ye say." The speaker left his place, and to the astonishment of his companion, who could not divine his intention, he deliberately proceeded to measure the respective distance of each spot at which James had been stationed, from the window where he himself had stood. It was an adequate criterion of his aptitude for open-air preaching, and no doubt a useful test of the pitch to which he must raise his voice.

The destitute state of the Orkney islands had excited attention for some time past. Parishes were found to comprise more than one island. Clergymen were wont to preach but on alternate Sundays, and then only when the restless friths were navigable. Churches were out of repair; and, in one instance, the Lord's Supper had been dispensed no more than twice in four-and-fifty years. But better times were dawning. What the Assembly, in its supineness, neglected to provide, the zeal of others hastened to supply; and year by year saw itinerant labourers go forth to sow,

and afterwards to reap, in that hitherto almost uncultivated field. Mr. Henderson's colleague in this expedition was Mr. Hercus, who indeed was himself a native of Birsa, and who undertook a similar excursion to the islands, as many as five times subsequently. With reference to this his first mission, Mr. Hercus states that they were "both young, and but ill-qualified for the important work,"* yet thoroughly in earnest. In point of attendance, they had much ground of encouragement; and found that the visits of earlier preachers had roused no small eagerness to hear the word.

It is matter of regret that the details of this journey are not found on record. There were points in their route, where the travellers temporarily separated, that they might preach in adjacent islands or villages. On one such occasion, Mr. Henderson, according to that hospitable custom of entertaining travellers which was still retained among the landed proprietors, was lodged in the mansion of a retired East Indian merchant, from whom, as the squire of the place, leave had been asked to preach on his domain. The plea was successfully urged. "We have no preaching at the Kirk to-morrow, so I can see no reason why you should not give the people a sermon, if you care to do it; come and make my house your home, too, for there is no other place fit for you to be in." The young student was here surrounded by articles of domestic luxury, rarer and costlier than he had yet been wont to see. The array of magnificence on every hand occasioned a more than usual sensation of bashfulness; and though the graceful ease of manner, and the genuine kindliness of heart, which characterized the domestic circle, in some measure availed to draw

* Christian Herald for 1819, p. 350, etc. Compare the vol. for 1830, p. 294, etc.

him into conversation, he was nothing loath to retire at an early hour to the solitude of his own chamber. The wealthy Nabob, with his chess-board and his toddy-glass, sat up with other members of the family till long after the midnight-hour. In the morning, his visitor waited for a breakfast-bell; waited; waited; but no such summons came. He ventured into the dining-room; into the parlour; but no signs of a meal. Time wore away. The hour announced for worship was at hand. He must go forth and discharge his mission. The service ended, the people were clamorous that he should conduct another, before they dispersed to their scattered homes. "Let me have a quarter of an hour for rest," he said, "and I will meet you again in the church-yard." It was only incidentally that at a late dinner, the master of the house discovered the peculiar circumstances under which the preacher had been compelled to perform his task. "Why did you not just ring the bell, and order your breakfast brought?" To "order" it in another man's house would have been truly alien to his characteristic modesty. But if aught of physical inconvenience had been endured in the forenoon, it was amply compensated by the redoubled attentions manifested in the evening, and by the animated conversation which made the closing hours of the day pass swiftly, and perhaps not uselessly away. When or how the truth found entrance into that family is unknown, though there is some reason to believe that it may have been through the devoted labours of the Rev. Mr. Broadfoot, who was then settled in the ministry at Kirkwall. In after times, Dr. Henderson met more than one of the daughters, who, when married, and resident in London, were rejoiced to see him again, and to recall this unforgotten incident of their early days.

His companion's tour included Fifeshire; but whether Mr. Henderson accompanied him thither seems doubtful. The first sermon he is remembered to have preached in his native place, was delivered in July of the next year (1805), on the Town Green, with a chair for his pulpit, and a friend acting as Precentor. His text was, "Consider the lilies of the field, how they grow," etc. There was an appropriateness in the subject, for he was come to take leave of his family and friends, and to ask that they would commend to the care of God's ever-present and gracious providence one, who was parting from kith and kin, that he might go far away to declare to the heathen the unsearchable riches of Christ.

The circumstances connected with his call to foreign service were the following. In the second year in which he was fulfilling his student-life, the two congregational churches in Edinburgh invited the Rev. John Paterson, pastor of a church at Cambuslang, to go forth as a missionary-agent at their expense. A like summons was given to his intimate friend, the Rev. Archibald McLaey, pastor at Kircaldy; and the two, having resigned their charges, came to Edinburgh for a brief course of study in preparation for the special work which they had in view. On due consideration, it was judged undesirable, as Mr. McLaey had a wife and family, that he should be sent so far, and to so trying a climate as India. His destination was accordingly changed, and he sailed for New York. Remembering that the disciples were sent out two and two, Mr. Paterson's friends urged him to look out, among the Seminary-students, for some suitable colleague. "In the discharge of this delicate duty," writes his biographer, "he was guided to the selection of Mr. Ebenezer Henderson, then a young man of 21 years of age, and with whom he had no previous

acquaintance, but whose 'fine, manly countenance, good figure, healthy appearance, and a forehead which indicated no want of talent,' led his sagacious observer to say, as he surveyed the assembled class, 'That is the man for me.' This choice the experience of after years tended only more and more fully to ratify and approve."*

On communication with the party thus selected, a cordial concurrence was obtained. Mr. Henderson, since his tour in the Orkneys, had entertained an idea that perhaps in that locality he was to find his future post of duty; but he was in the posture of one waiting to know his Master's will. Referring to this, some twelve years later, he expressed himself thus :—

"When I originally devoted myself to the Redeemer's service, and entered on a course of study preparatory to engaging in it, I had no specific station or sphere of labour in view; but was determined, in reliance on His promised grace, cheerfully to proceed to whatever place He should be pleased to point out to me, whether at home in my native country, or among the heathen in a distant land. Accordingly, when our dear brother Paterson requested me to accompany him to India, it was a matter of no great difficulty for me to give my consent to his proposal."

As soon as he made known his willingness to embark in the cause, the proffer of his services was accepted. The two friends, between whom a bond of union had thus been formed, were brothers for life. Further acquaintance only served to strengthen the attachment on either hand. Never did a discord, or a jealousy, arise to ruffle the even tenour of their mutual affection. Theirs was such another friendship as that of a Hamilton and an Ely, of which the survivor could say in his peculiar sententious style, "Years only strengthened it. There was not a momentary dis-

* Rev. Dr. W. L. Alexander's Prefatory Memoir to "The Book for every Land," p. xvi.

turbance. It was never broken by an interval of coolness. The very enamel was without a flaw."* The history of their joint-labours has been brought so recently before the public in Dr. Paterson's autobiography, that care must be taken not needlessly to repeat in these pages what has been there detailed. "The Book for every Land"—so its title runs—bears manifest traces of its author's character, and illustrates how fittingly it was once said of him by a fellow-minister, "His face shines like the face of Moses, but he does not seem to know it."

At an evening-service in the Tabernacle, Leith Walk, on August 27, 1805, the missionaries-elect were set apart by the imposition of hands, with prayer and fasting. The next day a letter of Christian commendation was given to each, signed by five ministerial brethren. Several friends went on board the vessel, when they embarked; and at parting, prayer was offered by an Episcopalian clergyman. "A very interesting time it was," writes one;—"we felt as if we should see their faces no more."

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* Memoir of the Rev. John Ely, p. xviii.

CHAPTER II.

First Journey. (1805—1810.)

"L'homme propose; Dieu dispose."

Few proverbs are so literally translateable into so many languages as that whereby men often carelessly, but never causelessly, own their entire dependence on the sovereign will and working of their Divine Creator. The travellers who were regarded as going forth on a life-long mission, were to return once and again to gladden the hearts of their friends. Bound for Asia, they were detained in Europe. Appointed by their brethren to service in the East, they found that a higher hand indicated their sphere of action in the North.

Surat was the station at which the churches had designed to employ them. Not thither, however, could they proceed direct. England, in making herself mistress of Hindostan, had not weighed her responsibility to the Hindoo. In this respect other nations had been actuated by more Christian views. Portuguese princes, when they opened the communication with India, were fired with Propagandist zeal, and a Xavier's name tells of earnest effort for the conversion of idolaters. The Dutch East India Company established a seminary for the training of missionaries; at its head they placed Wallæus of Ghent;

and, in the course of only a few years, twelve preachers were sent out by them for the enlightenment of deluded Buddhists. In 1705, King Frederick IV. of Denmark, organized a "Royal Missionary Society," Tranquebar and Tanjore being thereby blessed with the devoted and successful labours of a Ziegenbalg, and a Schwartz. But, at the commencement of the present century, no such scheme had found favour, or even toleration, among the Directors who swayed their sceptre in Leadenhall Street. Other nations had professed and had purposed much, though they had accomplished comparatively little. Britain had done nothing, and was glorying in her shame. Her East India Company had full power to prevent any whom they pleased from entering their territories; and the charter which accorded this privilege had not become a dead letter. Messrs. Carey and Marshman, indeed, had settled down at Serampore, and were unmolested; but they had gone forward with caution, and had commenced by embarking in commercial enterprises that served for a time to draw off attention from the main object which they had at heart. Coadjutors had been sent out with the sole purpose of re-inforcing the mission; but local authority had not yet interfered. Were the increasing labours of the missionaries unknown? or were their evangelizing efforts consciously allowed? The Messrs. Haldane resolved to put this matter to the test. They openly sought the sanction of the Directors to their going out with a choice band of colleagues to promote the evangelization of the heathen in India. Their petition met with a decided negative, and the door was thus closed on their intended enterprise. All that could be done was for other agents to go forth without leave asked, and to gain a footing if they could. Fine and imprisonment were risked; but

what were these that they should be laid in the balance, when there were souls perishing for lack of knowledge, and the Saviour's last command remaining to be fulfilled? The British possessions were not approachable by a Christian missionary in a British vessel. But there were Danish ships, in which such men could embark; there were Danish settlements, where they could effect a landing, and whence they could proceed to some neighbouring district, whose governors might be disposed, if not to sanction, at least to ignore the efforts that might be made.

To Copenhagen, accordingly, Messrs. Paterson and Henderson were instructed to repair, in the expectation that they would be able immediately to secure a passage to Serampore, whither they were to convey letters of introduction written by the Rev. A. Fuller, who was then on a visit to Scotland. Their arrival in the Danish metropolis, and the circumstances of their voyage, are detailed in a joint letter, which appeared in the "Missionary Magazine" for October 21, 1805.

The "Fame" having left the Leith roads, on the evening of August 29, with other vessels under convoy of a frigate, proceeded on her course with breezes for the most part favourable. From the captain, they experienced the utmost kindness, and by his permission held daily service, morning and evening, for reading, exposition, and prayer. They spent two Sundays on board, and were able to preach three times. They distributed tracts among the sailors, and entered into frequent conversation with them. On Saturday the 31st, they accompanied the captain on board one of the other ships, gave tracts to the men, and received invitation to renew their visit, which they did on the Monday, when opportunity was granted them of addressing the crew. On the night intervening between September

5th and 6th, they were separated from the rest of the fleet, and at break of day found themselves alone near the Norwegian coast. Steering W.S.W., they endeavoured to regain their comrades, but did not succeed in falling in with them till the end of the voyage. Happily they were preserved from all molestation, though another of the vessels, having like theirs parted company from the rest, was pursued by a Dutch privateer, and narrowly escaped capture.

Landing at Elsineur on Friday the 13th, they availed themselves of an introduction given them by the captain, and met with a kind reception from the Danish merchant. "A clerk of his," they write on the Tuesday following, "a native of Norway, who understands the English language, was particularly attentive to us. Some years ago having gone to London to acquire the language with which he was utterly unacquainted at that time, and consequently knowing something of the heart of a stranger, and being naturally an amiable young man, we found in him an affectionate friend. We gave him some tracts for his own use, and to disperse among such of his friends as could read them." In this brief record, we have a foreshadowing of their after-course. Wherever they went, they were ready to "sow beside all waters." Wherever they went, friends were raised up to encourage their hopes and to strengthen their hands.

The day following, they proceeded by coach to Copenhagen; and from Mr. Dickie, a Scotch gentleman to whom friends in Edinburgh had announced their intended arrival, they met with seasonable kindness. Their first Sabbath was marked by an unlooked-for privation of the means of grace. The English residents in the city, though numerous, had at that time no weekly service in their

own language; and the Danish was to these new-comers as yet an unknown tongue. Feeling it a duty not to absent themselves from the public assembly, they attended more than one of the largest churches, but observed everywhere a lamentable torpor and deadness, which convinced them that the Gospel was not made known in its plenitude. To those accustomed to the proprieties of a Scottish Sabbath, the open profanation of the holy day was a great and a grievous surprise. They consulted together as to what it might be in their power to do; and in the above-mentioned letter of September 17, they thus express their determination :—

"We earnestly wish to have an opportunity of being useful during the short time we are to be here; but what means to use, in order to attain this, we are quite uncertain. . . . We have already given away a few tracts, and have the prospect of distributing a number more. We have been making enquiry about the probable expense of having a tract published in the Danish language; and we hope this will be obtained at a moderate expense, which we have no doubt our friends at home will cheerfully defray. Thus, though our hearts be as much as ever fixed on preaching the Gospel to the poor Hindoos in India, we conceive it our duty to be missionaries wherever the Lord is pleased to cast our lot, however short our stay in that particular place may be. In this way it was that the Gospel was introduced at Ephesus by Paul, while he tarried there a few days in his way from Corinth to Jerusalem (Acts xviii. 18—23). In like manner it was introduced at Athens, while Paul tarried there a few days for his brethren (chapter xvii. 16—34). May the Lord make our stay here productive of like good to the souls of men."

Not an idle day had been suffered to elapse. So soon as they saw the need of exertion on their part, they hastened to put it forth. Before another Sunday had come round, they had secured the offer of a private house for English worship; and when the day arrived, they had a small but attentive audience. Mr. Paterson, having preached

on that occasion, announced that Mr. Henderson would take the service on the Sabbath following.

As day succeeded day, they increasingly saw the urgent necessity that the spiritual wants of Denmark should no longer be neglected. Into that land the Christian religion had been brought, in the ninth century, by Ansgar, the Apostle of the North; and it had become the national religion in the time and under the patronage of Canute. The Reformation, favoured by Christian II., and fostered by Frederick his successor, had been fully established under Christian III. But the religion of the majority was now nothing more than an empty form of godliness. The pulpits were occupied by men who, when weary of discoursing on the moral virtues, would hold forth on the most approved or most economical modes of agriculture. As a natural consequence, the sanctuaries which might have held thousands, contained but a few dozen worshippers. German Rationalism had diffused itself like a poison among the learned, and the infidel principles of the French had spread among the multitude.

To meet the existing state of things, the only step that could at once be taken was the immediate preparation of a tract. The "One Thing Needful," by the Rev. Mr. Morrison of Sligo, was placed in the hands of a competent and reliable translator; and, having been put to press, it was forthwith set in active circulation. Repairing to the Royal Gardens, which, as a public promenade, attracted at all hours a concourse of visitors, Messrs. Paterson and Henderson began by presenting a tract to all who were willing to accept the gift. "Vær saa god"—(be so good)—was their formulary of introduction to the stranger. "Koster naething"—(it costs nothing)—was the imperfect but well-understood phrase, whereby they assured the

poor that they need not hesitate to receive what was freely offered.

In the mean while, they were not oblivious of the mission on which they had been sent out. They were making every exertion to secure a passage to the East. One vessel, and one only, was to sail that season; and every berth was pre-engaged. They offered to go in the steerage; even that was full. They proposed to sleep on deck; but this was positively refused. On Oct. 15th they received the decisive assurance that they could not by any possibility leave Denmark till the sailing of the spring ships. Thus necessitated to abide where they were, they became reconciled to the disappointment, when they realized the wide field of usefulness that lay open before them. They transferred their place of preaching from a private house to an auction-room; and the latter, like the former, was granted them free of charge. Early in November they had secured the translation and printing of 1000 copies of the "Great Question Answered."

The efforts they made had already attracted considerable notice. A Copenhagen newspaper put forth a statement to the effect that they had "preached with very great applause," as well as "translated and printed 2000 copies of a religious tract, which they were giving away gratis," and that they were "men of irreproachable character." Much curiosity was excited as to their motives. Some looked upon them with suspicion, and gave out that they must be confederates of a Norwegian, who was then suffering imprisonment in Copenhagen for his efforts to do good. The few who were ready to sympathize,—the little band who, in secret, were earnest though cautious promoters of the truth,—the zealous-hearted, forty in number, who had for five or

six years past been associated as the "Evangelical Society of Fünen," and who had not only issued a quarterly Magazine, but printed a considerable number of tracts, some original and some translated,—these Christian brethren held aloof as yet, uncertain whether to trust or to distrust. It is not surprising that such should have been the case, since the mere lending of an Evangelical Magazine, which contained a letter from the Rev. Mr. Boesen of Faaborg,* had caused that excellent clergyman to be misrepresented as carrying on correspondence with foreign countries. Mr. Hammerich, however, a pious Moravian, who had heard what these foreigners were doing, watched them for a season, and at length volunteered a call which issued in a warm and continued friendship. A letter, received through the intervention of the Rev. John Campbell of Kingsland, introduced them to the Justiciary (afterwards State Counsellor) Thorkelin,† and through him to Bishop Balle,‡ as also to the Rev.

* In Fünen. He was afterwards settled at Wordinborg, in the south of Zealand.

† Etatsraad Grim Jonsen Thorkelin (Dr. J. V., Knight of the Danebrog, and Keeper of the State-paper Office), chiefly known as the translator of an Anglo-Saxon poem in the Cottonian Library of the British Museum: "De Danorum Rebus Gestis, Secul. iii. and iv. Poëma Danicum Dialecto Anglo-Saxonica," etc. Havniæ, 1815, 4to.

‡ The Right Rev. Dr. Nicolay Edinger Balle, Bishop of Zealand, author of a Commentary on St. Paul's Lesser Epistles; a series of excellent Biblical Lectures; a Guide to Church-history; and other works highly esteemed by his countrymen. (See *Dansk Litteratur Tidende* for 1816, pp. 636—642). His sermons, preached before the Court, and dedicated to Queen Juliana Maria, were published in several volumes. A few of the discourses were selected and translated into English in the year 1819. His translator styles him "the great ornament and pillar of the Danish church." In doctrine, the sermons are orthodox, according to the tenets of the Lutherans; in spirit, they are excellent; in style, they would probably read better in the native freedom of the original. They can by no means compete with the standard pulpit-productions of our land and our times; yet they impress the earnest reader with the

Dr. Münter,* who afterwards succeeded to the episcopate of Zealand. These were acquaintanceships, not honourable only, but highly serviceable.

Through evil report and through good report, the two labourers steadfastly held on their way. Their tracts were well received, and eagerly read. Their congregation increased; and they determined to establish a preaching station for the English residents at Elsineur. For the first few weeks the hearers were not above twelve in number; and when, on the first Sabbath of the new year, there were only seven in attendance, despondency took the place where hope had ruled. A mournful conference was held. Fearing lest there had been some remissness in fervency of prayer, it was resolved to set apart certain nights on which both should join to plead that a spirit of hearing might be outpoured in that careless, lifeless neighbourhood. The answer to their prayer was not delayed. On Sunday, the 12th, there were not seats enough for those who attended; and on the 19th, when the weather was so stormy that it was thought none would be present, there were fifty assembled; of whom, moreover, only three were females, though such had until then formed the larger part of the audience.† From that time forward the work went on encouragingly. Something was gained

wish that all Denmark's clergy in that day had been at least as evangelical and as devout as was their ecclesiastical leader. The worthy Bishop died in the year 1816, some years after his retirement from office.

* The Right Rev. Frederic Christian Charles Henry Münter was a diligent, able, and illustrious scholar. His "Danske Reformationshistorie," and other works of a like nature, have placed him on the list of ecclesiastical historians; his treatise on the Danish orders of Knighthood proves his interest in heraldic lore; his essays on the Cuneiform inscriptions at Persepolis, and on many kindred topics of antiquarian interest, evince the absorbing delight which he took in the relics of bygone centuries and of vanished sceptres.

† Missionary Magazine, vol. xi. (1806), p. 272.

when there was a willingness to hear, but this was not esteemed sufficient. Hence the report sent home:—

Copenhagen, Feb. 22, 1806.

"I have nothing very particular to notice in regard to our congregation here. It is still as good as usual. There does not yet appear any visible fruit attending our labours. None have yet put the interesting question to us, "What shall I do to be saved?" We do not, however, despair. It is our duty to go forward, exhibiting the Divine testimony, calling our hearers to repentance and faith in our Lord Jesus Christ, and humbly looking up to the Lord for the blessing of His Holy Spirit on our endeavours to glorify His name. It is good that we should both hope and wait for the salvation of the Lord. He who supported the minds of the brethren in Greenland under the most discouraging circumstances for fifteen years, can support us. He who appeared on their behalf can also appear on ours, and will when His own time comes. The first symptom of good I conceive will be, attention to the Divine oracles. At present they are laid aside like a piece of useless lumber. Such families as have a Bible give themselves no concern about it, and the number that want it is great indeed."*

But in a few months' time, Mr. Henderson writes from Elsineur:—

April 12, 1806.

". . . Several of our hearers in both places begin to *think*;—the great matter is, if they be brought to *think aright*. This is the Lord's work. May He give them on the behalf of Christ the perception of that truth which flesh and blood cannot reveal."† . . .

The date of the latter extract calls for explanation as to how it came to pass that the voyage to India was still in abeyance. Through the winter they had been writing home, and earnestly entreating that so important a sphere should not be left unoccupied, but that other labourers should be in readiness to take their place by the time they must embark for Serampore. In response they received a letter, dated Dec. 25, 1805, stating that to send them on

* Missionary Magazine, vol. xi. (1806), pp. 164, 165. † *Ibid.* p. 207.

to India, and appoint others to occupy the field in Denmark, was a greater expense than the friends in Edinburgh could at that time feel it right to incur, and urging that if they saw no decided reason to the contrary, they would consent to remain in a position where, even in a missionary point of view, they might labour as effectively and as beneficially as in China or elsewhere. To this, each replied in a similar strain. Mr. Henderson's answer, thus worded, illustrates his habitual readiness to go or to stay at his Master's bidding:—

Elsineur, Jan. 18. 1806.

"DEAR BRETHREN,—I am deeply convinced of the force of the observations communicated in your letter of the 25th ult. Our detention in this country at the first appeared evidently to be of the Lord. Since the commencement of our exertions for promoting the interests of the Redeemer's kingdom on the Continent, I fondly hoped that brethren would be found to supply our stations in the spring, when (as we then expected) we should sail for India. With joy I anticipated the fruits that would be produced by their labours, and earnestly prayed that our small beginning might issue in the extension of the unadulterated gospel of our Lord in this part of the world. Previous to the reception of your letter, I conceived that it would not be our duty to leave our present stations unoccupied; but then I had no doubt of some being found to supply our lack of service here. This, you say, is not at present attainable, and therefore I cheerfully comply with your request to tarry here, at least for a season. When, however, our proceeding to India shall appear as manifestly the will of our heavenly Father, as at present our remaining here does, I trust I shall as cheerfully go there. I feel my mind as much intent upon the primary object we had in view when we left Scotland as it was then, and till within these few days I had the fullest expectation of leaving Denmark soon. But since the Lord has ordered matters otherwise, it becomes us to submit to His blessed will. How wonderful are His judgments, and His ways are past finding out! As you justly observe, 'He leads the blind by a way which they know not.' How strikingly is this Divine truth exemplified in our case. Surely we have much reason to bless the name of our God, and look to Him with humble submission, saying, 'Lord, lead us in the way that we should go.' . . . .

"Thus I have given you my mind with regard to our present situation. I trust that you cease not to pray for us, that we may be kept from falling, and be zealous and useful labourers in the vineyard of the Lord. With love to all the brethren, I remain your's affectionately for Jesus' sake,

"EBEN. HENDERSON."*

The chief anxiety which this change of plan had occasioned, arose from a fear lest the abandonment of their original design should prove a stumbling-block to their English hearers, and re-awaken the distrust of the pious Danes. They could hardly expect that either of these parties would be prepared to regard a nominally Christian land as a sphere equally important with a land of heathens. They explained the matter, however, in a straightforward way, and were glad to find that the deplorable condition of the country was freely admitted on all hands. So far from regretting or blaming their prolonged stay, every one who had befriended them, seemed determined to lend them a yet more efficient aid. In Copenhagen, arrangements were made for an evening as well as a morning service; and at Elsineur leave was obtained to use the English chapel, where a clergyman had once been used to officiate, but which had for a long while been closed. Up to this date the two preachers had exchanged on alternate Sundays; but it was now resolved that Mr. Paterson should stay in Copenhagen, and Mr. Henderson in Elsineur, since much time was lost, as well as needless expense incurred, in going to and fro.

From Messrs. Goode, Clark, Fife, and many other friends at Elsineur, Mr. Henderson received the greatest kindness. He found the charge to be in the summer a fluctuating, but very important one. The arrival of a fleet would some-

* Missionary Magazine, 1806, p. 269.

times draw off the greater part of his congregation to attend to necessary business, entailed by its approach; while the occasional detention of a fleet would not only fill his chapel with seamen, but give him abundant opportunity of distributing tracts among the sailors. When he found any who were unable to read, or could read but imperfectly, he would take their instruction in hand; and in so doing, he did not neglect to ascertain how far they understood the import of the words. "Do you know what that word 'malefactor' means?" he asked of one, that was spelling out a chapter in the Gospels. "Oh! sure I do, Sir; it means them as make cotton-goods for the market." The incident is in itself a simple one, to which every Sunday-school-teacher might easily furnish a parallel; but it is interesting as it evinces the minute care which the preacher was ready to bestow on the humblest isolated and temporary member of his little congregation.

Such was not the only kind of tuition in which he was engaged. In the month of April, Mr. Paterson had written to Scotland as follows:—

"We have been applied to by some people here, and also at Elsineur, to take their children to teach them the English language. Mr. Henderson would have begun before this time at Elsineur, but we wished to write to you first to know what you thought of the matter. The only objection we have to it is, that it will take up our time, which is so necessary at present to have, for the purpose of acquiring a knowledge of the Danish, German, and French languages. Yet in Elsineur in particular it seems to be wanted and necessary, in order to give us access to the families of some of the leading people. And it is of so much importance to have an opportunity of instilling the first principles of religion into the young, I am of opinion that we ought to attempt it. This will also partly lessen our expense to our friends; and if necessary, I am persuaded we might have as much teaching as would wholly support ourselves at least, and so put it in the power of our friends to extend their influence much further than they otherwise could do. Some of you

will write us immediately on the receipt of this, what you would advise as to this matter. Your's affectionately,

"JOHN PATERSON."*

The motive which had prompted the request was appreciated. Confidence was felt that the plan would work well in the hands of men who were not seeking to enrich themselves, but to relieve others of a burden; and the permission sought was therefore readily granted. In private families and in classes, the young English tutor at Elsineur found abundance of occupation; while such hours of study as were not needed for pulpit preparation, were sedulously devoted to the acquirement of those foreign languages, which, when once mastered, would greatly tend to enlarge the circle of his influence.

That circle he was always ready to widen, never to circumscribe. His eye rested wistfully on the horizon around him. As he wended his way from time to time for a solitary ramble, he might be seen occasionally in Hamlet's Garden, viewing the peaceful scene that lies outstretched beneath the elevation. Neither Kronberg Castle, with its frowning towers, and its gloomy reminiscences of imprisoned royalty, nor the guard-ship immediately below, with its national ensign commanding the passage of the strait, and telling of Denmark's recognised claim to the Sound dues, could so engross his attention as to debar his earnest gaze from resting on the plains of Skonen, and tracing the line of gently undulated hills whose low range stretches along in the horizon as it leads the eye onward from Helsingburgh toward the more rugged promontory of Kuhl. From the land itself, his thoughts turned to them that dwelt therein. He and his companion took means to gain satisfactory

* Missionary Magazine, vol. xi. (1806), p. 206.

information concerning the spiritual condition of Sweden. Letters were sent from Copenhagen to Professor Hylander* of Lund, and from Elsineur to the Rev. L. C. Retzius of Storeberg. Replies were obtained, couched in terms of true Christian brotherhood, but so worded as to prove beyond a doubt that much yet remained to be done. Gustavus Vasa, indeed, had rescued the kingdom from the darkness of papal superstition, but in the time of Gustavus IV. it was found to be suffering from the intimacy which his predecessor had maintained with the infidel court of Frederick the Great of Prussia. "The Swedish Zion lay in ruins;" yet there were not wanting those who with tearful eye surveyed the desolation by night, and with diligent hand sought to repair it by day. By such men, the aid of Christians from Britain was eagerly hailed; and by the latter, the opportunity of extended usefulness was readily embraced. "We have determined," wrote Mr. Retzius,—it was the first letter he had penned in English for thirty years—"to print and distribute among our hearers some little edifying treatises. We have a copiousness of such tracts for the awakened, but for those who are spiritually asleep it fails us." To encourage him in the design, he was promised fifty rix-dollars (Swedish currency) or about £10 English.†

"We have perhaps done more" (wrote Mr. Paterson) "than we ought to have done without consulting our friends. Solomon's advice, 'Whatsoever thy hand findeth to do, do it with all thy might, left us no room to hesitate as to our duty in this matter. Here was opportunity for doing something considerable for the kingdom of our Lord at a trifling expense, and probably by the blessing of God giving a beginning to a plan which may carry the glorious gospel of the blessed God to millions in that country."‡

* The Rev. Anders Hylander, D. D., Regius Professor of Divinity.
† The Book for every Land, pp. 16—19. ‡ Missionary Mag. 1806, p. 299.

It is interesting to observe how those who had forborne to move without authority when their private interest was in part or seemingly concerned, ventured to act promptly, and on their own responsibility, when the spread of the gospel called for immediate aid. Zeal was attempered with caution, while yet prudence was animated with fervour. Their reliance on the generosity of their friends was not misplaced. The step they had taken met with full approval, and the sum they had pledged was forwarded to them for transmission.

Nor was personal effort lacking. Mr. Henderson, availing himself of the ferry, repaired to Helsingburgh with a supply of religious publications. The "salutation," implied in the name both of the port he left and the port he visited, he sought to render in his case an act of Christian greeting. In the ensuing month of June, he accompanied his colleague on a tour through Skonen, leaving tracts at Lund and Malmö, in the hands of such as were likely to translate them into Swedish.

Remembering that Denmark had the first claim to their attention, they determined to extend their researches in that quarter; and in August they accordingly took their first journey towards Schleswig. So far as possible they travelled on foot, and the first day they succeeded in accomplishing thirty miles. Crossing the Great Belt to Odense, they called on Dean Boesen, received from him a cordial welcome, and beneath his roof were delighted to meet his brother, the Faaborg clergyman, with whom they had in vain sought to open a correspondence, but whose doubts they had now the means of clearing away by a personal interview, which enabled a full, free intercommunication of thought and feeling, purposes and plans. Ἡ φιλαδελφία μενέτω was Mr. Boesen's favourite motto, re-

curring oftentimes in his letters to England; and what he expressed with his pen, he evinced in his life; his brotherly love, when once kindled, burned a pure and constant flame. At Haarsleu, they also met the Rev. Mr. Balsler, already known to them by name, and with him likewise they held a season of refreshing intercourse. Proceeding across the Little Belt, they directed their course toward the Moravian settlement at Christiansfeld; and after a week's sojourn in this quiet retreat, they hastened back with fresh spirit for their work.

Their journey was fraught with no unimportant results. It was the first link in the chain that connected them personally with the British and Foreign Bible Society. The Boesens informed them that the Fünen Evangelical Society was purposing to print 2000 copies of the New Testament for their long-neglected fellow-subjects in Iceland. From the Justiciary Thorkelin, a native of that island, they had already learned how intelligent were its inhabitants, and how grievous their destitution of the best of books,—only forty or fifty copies being found among a population of not much short of 50,000. They had already transmitted to Scotland a report upon the matter, and could not fail to be struck with the coincidence of plans between themselves and the Zealand clergymen. Feeling, however, that the latter were not about to embark on an undertaking adequate to meet the exigencies of the case, they ventured to suggest that five, instead of two, should be the number of thousands struck off for the first instalment. The proposal was on too startlingly large a scale for the finances of a feeble society, in a comparatively feeble kingdom. The rich in Denmark were few, and none of them had yet come forward as favourers of the Bible-cause. It was determined that assistance should be sought

from London; and on returning to the post of action, no time was lost in writing direct to the friends of the Bible Society. Their appeal came not as something new. The way had, unknown to them, been paved by their correspondents in Scotland; and the Bible Society had already sent an intimation through their President, Lord Teignmouth, to the Bishop of Iceland, expressive of their willingness to bear the moiety of expenses needful for the printing of 5000 New Testaments, 8vo. On receiving the application which was now made directly from abroad, and on thus learning more precisely what was being done, and what was required, the committee amended their resolution, and agreed to defray the cost of 3000 copies, if the Fünen Society would charge themselves with the remaining 2000.*

The earlier of the letters sent home on the subject of Iceland had referred to the need of tracts, in the language spoken by its inhabitants. This statement had been forwarded to the Religious Tract Society, who readily promoted the object, and 5000 copies of the "Scripture Extracts," No. 67 on their list, were immediately put in hand. As these several labours had to be carried on in Copenhagen, they fell, for the present, to Mr. Paterson's department, who, naturally gifted with an excellent turn for business, was better adapted than his colleague to take the lead in the first effort of the kind committed to their charge.

Mr. Henderson spent his second winter at Elsineur, diligently persevering in his ministerial labours, his work of tuition, and his linguistic studies. A Sabbath-evening service was conducted by him for the Danes, now that he had attained the power of intelligibly giving an address in

* Owen's Hist. of the Bible Society, vol. i. pp. 241—248.

their language. It was probably about this time that he translated into Danish the Memoir of Mr. James Haldane's daughter, Catherine. It was "rather popular in Denmark, where the name, which is common in that country, was an attraction."*

Neither in Copenhagen, nor in Elsineur, was the preaching attended by any marked results. In the latter place, there was much of a worldly atmosphere, that impeded the rising of devotion's flame;—many thorns there were of worldly anxiety, that choked the good seed as it feebly struggled into spiritual life. "In consequence of an unremitting influx of strangers from all parts of the busy world, most of whom had no other object in view than the acquisition of earthly riches, that town used to present a melancholy spectacle of indifference to the momentous concerns of religion."† Dr. Paterson, when reviewing this period, writes: "The people's kindness to us was great,—I had almost said, unbounded; but we had too much reason to complain that they showed us more kindness than they showed to our Lord and Master."‡

Among the invitations received, while resident at Elsineur, was one (from a relative of the Pretender) which took Mr. Henderson to the island of Hveen, well known as the residence of the celebrated Tycho Brahe, but on which scarcely a vestige of the Uranienborg observatory could be traced. It was while on this island, that, as preacher at the Elsineur chapel, he was requested to administer baptism to three children, none of whom had yet received the rite. The request was one which, in all faithfulness, had to be declined. Had there been no other obstacles in the case, the fact that the mother was a Jewess would have been

* Mem. of R. and J. A. Haldane, 2nd Edit. p. 308.
† Henderson's Iceland, vol. i. p. 5. ‡ Book for every Land, p. 27.

enough to prove a barrier. The anecdote is here preserved in remembrance of the strong view, which the subject of this Memoir entertained on the question of infant-baptism, —regarding it as properly administrable, only when the parents or guardians make credible profession of adherence to the Christian faith, and avow a determination to train their children, or to have them trained, in the knowledge and the obedience of the truth as it is in Jesus.

It was probably at about the same time, that his official relation to the English residents at Elsineur was likely to involve him in what he would have felt to be a painful position. A British tar was implicated, together with a Danish sailor, in the murder of one who had been either a comrade or an acquaintance of the latter. The men were imprisoned, tried, found guilty, and condemned to death. Mr. Henderson, as the only officiating English minister, was requested to visit his countryman. He called several times, and once or twice he entertained the hope that the poor man was not altogether hardened, though he saw no evidence of repentance toward God, and faith in the Lord Jesus. The day of execution approached; and he was given to understand that his presence on the occasion would be indispensable. It was a result he had not anticipated; yet even had he been previously aware of it, this could not have deterred him from an effort to seek the perishing, and point him to the only Saviour. The prospect was a fearful one. But the appalling scene was spared him. During the night, both the convicts effected their escape; and the dire necessity of approaching the scaffold as a witness was happily removed. By some it was believed that the flight of the prisoners had been connived at by the Government, owing to a fear lest any umbrage should be taken by England at a political juncture which was felt to be critical.

Opposite to Uranienborg lay a peaceful shore, which was soon to become the landing-place of British soldiery. The summer of 1807 was fraught with trouble to the Scandinavian Chersonesus. The "wars and rumours of wars" that had for many a year agitated the various parts of Europe, were far from being lulled to rest. Napoleon I. was pushing onward with vigour the conquests which were essential to his continental system. The campaign of Austerlitz had brought Austria to terms. The twofold victory of Jena and Auerstadt had forced the Prussians to succumb. The battle of Friedland had induced the Emperor of Russia to accept the treaty offered him at Tilsit. It was well known that England was not likely to let the balance of power be thus destroyed; but, in order to check her resistance, it was needful that Denmark and Sweden should join to exclude her vessels from the Baltic. By a secret article in the agreement with France, Russia had agreed to further this design, and to secure for Buonaparte the aid of the Danish navy. The English cabinet suspected some design of the kind, had their notion confirmed by a hint from the Prussian Government, and vainly sought for definite assurances of amity on the part of the Danes. The latter would at that time gladly have remained neuter; but this was not to be allowed. Their wish to avoid committing themselves with either party, led to what appeared a shuffling policy; and John Bull, in his matter-of-fact way, resolved to bring things to a point, by taking immediate possession of the fleet which was likely to be enticed or impressed into the service of his foe. On the 3rd of August, the first division of the British war-squadron arrived in the Sound. Peace and conflict lay suspended in the balance, and for some days it remained uncertain which scale would preponderate.

It was evident to the two Christian labourers, that their plans were likely to be affected by the changed aspect of affairs. In the event of war, it was probable that, as Englishmen, they might ere long be sent away, or that if their presence were tolerated, they could not but be looked upon with a jealousy that might go far to nullify their influence. Mr. Henderson was the first to be convinced that his position must necessarily be altered. It is easy to imagine, that in a lonely walk he would seek to con over the possible prospects of the approaching week;—easy to imagine, that on passing some fine old tree, he might pluck one of its tapering leaves, with the doubt whether he should ever again walk beneath the shelter of its boughs;—easy to imagine, that the thought of quitting a place, in which, for the last eighteen months, he had taken so lively an interest, might suggest the idea of recording the memorable day when he was brought so near the turning over of a page in his life's history. That dried leaf yet remains, inscribed with many a date of residence; but the earliest it bears is, "Elsineur, August 10, 1807." Two days after this, he forwarded a note, urging his friend at Copenhagen to join him without delay, that they might proceed, "if necessary, to Sweden, and there await the issue of the negotiations then pending." Mr. Paterson, unwilling to move too hastily, was forced to remain in the town during its bombardment by the English, and has left on record* what is believed to be the fullest account ever published in our language of the havoc and desolation wrought by the fire-laden missiles, which the Danes in bitter mockery denominated "proofs of English friendship." The concluding of an armistice enabled him at length to leave the town, and the refusal of the incensed Government to come to an

* Book for every Land, pp. 29—48.

accommodation with the English, proved to him that he could abide in that country no longer, but must follow the example of his friend, and retire into Sweden.

Mr. Henderson had already taken up his abode at Gottenburgh* which ranks second among the towns of Sweden. He had been welcomed there by the British residents, and had been allowed the use of the English chapel, which was private property, and was destitute of an officiating clergyman. A goodly congregation was speedily gathered, as the port was at this time crowded alike with travellers and with merchants, who found it their only place of security. After consultation with his friend, it was decided that he should remain for the present where he was, while Mr. Paterson proceeded to Stockholm, in order to organize systematic efforts for the circulation of Swedish Bibles and tracts,—an enterprise which was to prove eminently successful, and of which, in his autobiography, he has furnished such ample details.

The months of February, March, and April, brought renewed causes of alarm. Sweden, which determinately refused to co-operate with Napoleon, was threatened with invasion from the French on the one side, and from the Russians on the other. The long-continued frost favoured the march of their respective armies across the Sound and the Gulf of Bothnia. "We have been wonderfully preserved," wrote Mr. Henderson, as soon as the crisis was overpast; "only a few weeks ago, a way was laid in the mighty deep for the march of enemies both from Zealand and Finland, and now it is broken in pieces, and their project rendered abortive for another season."

* I adopt the old-fashioned orthography of this word, in order to preserve consistency, as it will be seen that my father always employed the Anglo-phonetic rather than that local and etymological spelling of the word which now prevails.

Nor was this all the goodness he had to acknowledge. While the ruthless hand of war closed one door, it opened to him another. Driven from Denmark, he found work to do even for the Danes in the neighbouring territory. Forced to retreat from Danish soil, he found access to the Danish prisoners of war. Among them he vigorously distributed tracts. For their use he translated the well-known narrative of James Covey, so popular among seafaring men. On their departure, he rose early in the morning to see them off, received their tearful thanks, and had reason to hope that to some, at least, among them, their detention by the enemy had been the means of liberation from a direr captivity.*

The summer found him travelling in Sweden and Lapland, enquiring into the state of the parishes, and scattering the seeds of truth. It was deemed wise that the two should go in company, when they sought to break up new ground, especially as the travelling expenses of both little exceeded the sum which must have been incurred by the one. The sanction of their friends at home was duly asked and received, ere the enterprise was undertaken; for they never forgot that they were the "messengers of the churches." Having reached Stockholm, late on Saturday, July 30th, Mr. Henderson preached the next morning for his friend, who had established an English service at noon every Sabbath, after the dispersing of the congregation in the French Reformed Church. Isaiah liv. 13 formed the basis of the discourse on this occasion. After a few days spent together in the Swedish capital, they started on their journey, with 4000 tracts for distribution by the way. Several hundreds were left with the numerous labourers in

* Letter of May 30, 1808. Missionary Magazine, vol. xiii. p. 258.

the silver-mines and copper-works of Sala and Avestad. In the parishes of Dalecarlia, the tract-distributors were almost torn to pieces by the people, not through opposition to their proceedings, but through eagerness to obtain the unwonted and welcome present they had it in their power to bestow. When circumstances allowed, a word of exhortation accompanied the gift. At the porphyry-works* in Elfdal, their arrival was hailed by the overseer, who complained that no reading of any sort was purchasable by the people, save idle songs, some of them so immoral in their tendency that it was needful to restrain the sale. At Bollnas in Gefle, they had opportunity, not only of observing the Swedish customs in reference to burial, baptism, and catechisation, but also of commending the Bible cause to the notice of the clergyman, who promised his aid in case a Swedish Bible Society should be formed.

At Hernosand, they waited on Dr. Nordin, the Bishop, who alone had the right of Bible-printing for Swedish Lapland. By their sympathy with him on etymological questions, they gained a hearing, when they broached the subject of their mission, and arranged with him for 5000 New Testaments to be issued at a cheap rate in behalf of the British and Foreign Bible Society, in the event of his estimate being approved by them. Going on towards Umea, they were astonished in one village to find a parish church, and well-built houses, but not a single inhabitant, —the parishioners living some ten, twenty, and even forty miles off, and having erected these dwellings to serve them as a temporary shelter, when they come, laden with a day's provisions, to attend the Sabbath-service. One evil consequence is, that in the after part of the sacred day, public

* Then in possession of a private company. They became crown-property by purchase in the reign of Charles XIV.

worship gives place to a public fair; and the worshipper, when he leaves the sanctuary, hastens to the market. Between Umea and Pitea, they reached the abode of a pious clergyman, who was preparing a Lapponese version of the Scriptures. At Lulea, they unexpectedly met with a fellow-countryman, from the Cambridge University, who was returning from Finland, and who kindly gave them letters of introduction that might help them on their onward route. Approaching Kalix, they entered a boat, and went seven miles along a small river and a continuity of lakes, till they reached some woods, which they penetrated in order to visit the huts where a party of Lapps were located. With these, they entered into interesting and profitable conversation, Swedish being understood by both parties. The next day they fell in with Finns, who were much surprised to find that they were not only provided with Finnish books, but prepared to give them away. Tornea, noted as one of the chief salmon-fisheries in Europe, terminated their progress northward.

Entering Finland, it was not long before they heard that the Russian army was near at hand; but doubting whether this might not be a false report, they pushed on till they were close upon Wasa, the scene of the fearful atrocities so ruthlessly perpetrated by General Demidoff's soldiery. Learning that the Russians had really succeeded in breaking through a pass near Gamle Karlebye, they found themselves obliged to turn back, and not only make a *détour* of above 500 miles, but to make it with the utmost speed, that they might avoid falling into the hands of the pursuing enemy.* To this they reconciled themselves by

* A friend suggests that he has heard my father assign as the reason of his having to go round the Gulf of Bothnia, that an embargo had been laid on all the boats with a view to the transport of the fugitive Swedish army.

realizing the opportunity which it furnished them for gaining a closer insight into the actual religious condition of the peasantry who dwelt in the interior. Returning by way of Danemora and Upsala, they reached their respective stations early in October, after having performed a journey of 2300 miles.* The tour had been fatiguing, and not without its inconveniences; but perils and privations were easily overlooked. A night spent upon a hard bench with a goat-skin pillow,—three days without a dinner,—bark-bread, that they were unable to eat,—exposure to cold and rain,—a consequent feverish attack, that laid Mr. Henderson prostrate the Sabbath they were at Pitea, and filled his companion with uneasiness on his account,—what were these in the esteem of travellers? and what in the esteem of Christian missionary travellers?†

The result of this journey was a conviction that more, much more, must yet be done to awaken the lifeless, as well as to encourage and confirm those who knew and loved the truth. In the majority of instances, the readiness to receive their little books arose evidently from the mere love of reading rather than from any love to religion. In many parishes there was on an average only one Bible in every eighth house, the wealthy and middle classes ordinarily possessing a copy, but the cottagers being unprovided with the holy volume, and too poor to purchase it at the high price it fetched. In most of the pulpits was heard an uncertain sound; and in the parishes, there existed but little of living and lively piety. There were favoured districts, one especially in the neighbourhood of

* Missionary Magazine, vol. xiii. (1808) p. 511.

† For full details of the journey, see the "Missionary Magazine," vol. xiv. (1809), pp. 325, etc., 373, etc., 418, etc.; and "The Book for every Land," pp. 75—96.

Huddiksval, in which revival had taken place; and here they were able to converse with the enquirer, and to drop that "word in season" which is so hope-inspiring to the conscience-stricken sinner. Even where the good work was already commenced, there could only be growth in grace as there was growth in spiritual knowledge; and hence the urgent need for a wider diffusion of the sacred oracles, lest earnestness unenlightened should degenerate into error, and fervour unguided pave the way for fanaticism. The cause of the Laplanders, Finns, and Swedes, was forthwith laid before the Bible Society, who, by a liberal grant, promptly afforded the requisite encouragement.

In subsequent years, there was cause to rejoice in the knowledge that this journey had been attended with results more immediate and direct:—

"When Dr. Paterson and I went to Lapland in 1808, we took a stock of tracts from Stockholm. There was one place where we distributed several hundreds, consisting chiefly of 'The Great Question Answered.' Some years afterward, we learned that a great sensation had been produced in the parish by giving away these tracts. Inquiry was excited; and, almost immediately, the saving influences of the Holy Spirit were poured out on those who were engaged in reading them: a concern about the immortal interests of their souls became very general among the inhabitants of that parish; the flame which was thus kindled, was communicated from cottage to cottage, till all became thirsty for the waters of everlasting life. But where were they to find them? In the parish church? Alas! the name of Jesus Christ was never mentioned, except in the Liturgy, or those parts of the service which had been previously composed. Those whose minds were brought under a serious concern about their everlasting interests, found nothing but coldness, analogous to the icy and adjacent regions; they, therefore, met together in a large barn, which was opened for the purpose. In the course of a short time, there was not an individual in the parish who did not join the assembly. A persecution was raised against them, and a commission was appointed by government to go down and examine into the affair. It was found that nothing took place in this assembly but the reading of the Scriptures and the sermons of Luther. What was

the result? The clergyman and the band of soldiers were blamed for the conduct which they had pursued. At last the clergyman thought that he would go and hear one of the sermons read; and although he only went out of curiosity, yet the presence of that Supreme Being was there who said to Zaccheus, 'Make haste, and come down.' The word reached his heart; he made confession of his former ignorance; he began to preach the unsearchable riches of Christ; he took his flock back to the church; and, from that period, the doors of the barn were never more opened for such a purpose."*

The end of 1808, and beginning of 1809, saw Mr. Henderson once more engaged in his round of ordinary duties. On the Sabbath, his congregation kept up well, and he had some little evidence that his preaching was not a useless effort. From his sermon-memoranda, it appears that he occasionally took up an epistle or chapter, as the basis of successive expositions; but he was not wont to pursue this system as rigidly as was the custom in his native land. The first epistle of the evangelist John, and the intercessory prayer of our Lord, were among the selected themes; but the latter was adopted only as a subject of fortnightly discourse. There are proofs, also, that his sermons, when apparently disconnected, had often a uniting link which might be traced by the regular and attentive hearer. Thus the text, "Ye are Christ's," was followed on the Sabbath ensuing, by "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In like manner the discourse on "If any man have not the Spirit of Christ, he is none of His," was supplemented by another, on "Where the Spirit of the Lord is, there is liberty."

In the week, his scholars were so numerous, and his circle of acquaintance so large, that he found it needful to change his lodging, and retire to a village where he

* Jubilee Memorial of the Religious Tract Society, p. 316.

could pursue his studies with less interruption from morning calls and dinner-invitations, while yet he was within reach for all the claims of duty and usefulness. Teaching more in classes than by private lessons, he had only eight or ten hours of the week thus occupied. Those under his tuition were of varied grade and capacity. Among his gentlemen-pupils was numbered the subsequent Bishop of the Diocese;* and not a few young Swedish ladies were eager to learn the English language, albeit of a Scotchman, —one, however, whose retentive memory and facile organs of utterance had enabled him already to lose much of his native dialect. The broad syllables of Caledonia found an effectual corrective in what he often called the "mincing" sounds of the Danish; and, in due time, there was little trace of his northern origin to be detected, save in occasional peculiarities of accentuation, and of idiomatic phrase.

From the "Royal Scientific and Literary Society" of Gottenburgh, he at this time received a document which attested his enrolment among its "working members." This was the first of his literary privileges and honours. His study of the languages was being carried on with assiduity. In Hebrew and Greek, he was not only keeping up what he knew, but was adding to his stock of information by a diligent course of reading, as well as increasing his little library by the purchase of valuable Lexicons. His was always a knowledge which was made to serve practical purposes:—

* The Right Rev. C. F. af Wingard, son of the Right Rev. Johann Wingard, D.D. In 1817, he succeeded his father in the episcopate, and very touching were the expressions of his filial affection for his predecessor: see the Bible Society's 15th Annual Report (Appendix, pp. 180, 181). In 1836, he instituted the Gottenburgh Diocesan Missionary Society. (See Evangelical Mag., 1837, p. 100). He was afterwards promoted to the Archbishopric of Upsala, and is best known to the English public by his "Review of Christendom," translated by C. W. Carlson, London, 1845.

"I found my Hebrew of use in reading Mr. Jaenicke's* letter. I would fain hope I shall see the *Nearaim* (the two young men) here. I presume the *Cohen-gadol* (High-priest) in K—— is charged to get them over to Sweden. I shall be happy to render them any service."

In French, he was reading Voltaire's Charles XII., though far enough from foreseeing that he was one day to visit the distant scenes of that monarch's fortunes, or rather misfortunes, in the South. In German, Danish, and Swedish, he was also making a sure, while rapid, progress.

That he was not actuated by the mere love of languages, or the mere thirst for literary distinction, appears incidentally from a letter written in the spring of 1809. The document proves also, that he had never yet lost sight of the primary object which led him to quit the land of his birth. It embodies seven resolutions, which he thus submits to Mr. Paterson:—

"1. That I am resolved, by the help of God, to pursue, as soon as circumstances will permit, my original design of going to the heathen for the purpose of making them acquainted with the great and most important truths of Divine Revelation.

"2. That I shall enter immediately into a correspondence with our friends in Edinburgh and London on the subject; at the same time stating to them positively that nothing will longer prevent me from following out my determination, unless God lay hindrances in my way, or open up a door where I could publicly be of very great use by remaining longer, and where it appeared clearly to me that another, who had no desire of going to the heathen, could not perform the same work.

"3. That although I am willing to go where I am most likely to be useful, I shall, if possible, seek to come to some part of Hindostan. If the present state of politics prevent this, to the island of Madagascar, the Pelew islands, or any of the islands off the continent of Asia; preferring such places as have hitherto had few European residents amongst them.

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* Pastor of the Bohemian congregation, and Tutor of the Missionary Institution at Berlin. He died in July, 1827, having just entered his 80th year.

"4. That although I do not think of leaving the Continent immediately, yet I shall endeavour, as soon as possible, to have the place of my destination fixed, that so I might be able to attend to such studies as may appear of greatest utility; such as learning the Arabic and Persian languages, etc., while I remain on the Continent of Europe.

"5. That if our friends in Scotland find themselves unable to bear the expenses of such a mission, or from other circumstances decline from engaging in it, I will give myself up to the London Missionary Society; but, if possible, that those they send as fellow-labourers be of the same way of thinking with myself."

"6. That as the French and German languages may be of much use, especially in carrying on a correspondence with missionaries abroad, I shall do everything in my power to perfect my acquaintance with them. And,

"Lastly. That I spend much time in prayer for Divine direction in this important business."

His best friends in England and in Scotland concurred in advising him to remain where he was; and although he himself was under the impression that little could be done till the restoration of peace, he yielded to their unanimous advice. His position, soon after this time, became somewhat embarrassing. Dissensions had arisen in one of the Edinburgh churches, weakening that spirit of holy zeal which thrives best in the pure atmosphere of Christian love, and diminishing the resources which had hitherto been at command for works of benevolence at home and abroad. There were those, however, who still remembered with interest their delegates in a foreign land, and evinced their cordiality by word and deed. "I hope," writes one, "that we shall show by our liberality that we all bear you upon our minds, and that the desertion of your cause by a few has only tended to enlarge our desires towards you." Friends in London came forward to the assistance of those in Edinburgh. The direction was still to be vested in the hands of the latter; the

funds were to be augmented by the former. A remittance which was sent about the month of June reached Gottenburgh most seasonably for the replenishment of a purse which was not merely low, but actually deficient. It is not unlikely that the remembrance of this season of anxiety in his early life may have quickened the earnestness with which, when a tutor, he was wont to give counsel on the necessity of prudence in the management of pecuniary affairs. To this topic he devoted an entire section in his course of Lectures on Missions, delivered to the students at Hoxton College:—

"The consideration that every farthing received from the Directors is money devoted by the faithful to the cause of their common Lord, must lead every sincere and genuine missionary to make it a matter of conscience to appropriate it in such a way as shall most effectually promote the object for which it is given. Heedlessly to squander it away, or avariciously to hoard it up, would equally betray a total absence of holy missionary principle. If what is allowed him be found more than sufficient for his maintenance, he will generously place it at the disposal of the Directors, or employ it in a manner accordant with their views, or in such a way as must approve itself to the mind of every enlightened well-wisher to Zion. It is not likely, however, that dangers from this quarter will often be presented. But, on the other hand, much prudence will be necessary in the missionary, in so husbanding and applying money as not to involve himself in debt on his own account, or create expenses in the prosecution of his work, which the Society will not defray.

"This prudence will be evinced,

"I. *In the choice of a place of residence, or missionary premises.*

"1. From necessity, as well as from a sense of propriety, the abode of a missionary must at first, in almost every case, be rented. Except in an uncivilized country, or where no lodgings are to be obtained, to think of building or purchasing would be altogether preposterous. He may soon be called to quit for another station; and therefore the less he entangles himself the better. Instances have occurred of missionaries having involved the Institutions with which they were connected in immense expense, by proceeding too hastily to the erection of buildings. . . . .

"2. In hiring a house, guard against extravagance, and take one

at as low a rent as is consistent with a strict regard to health, necessary convenience, and other circumstances arising from the nature of the station.

"3. When compelled to build or purchase, give full scope to the exercise of prudence. First of all, reflect whether really, after all, it be absolutely necessary? Ask yourself, whether circumstances are such as to justify the entertainment of strong expectations as to the permanency of the station? whether the rate at which you are paying rent be less or more than the interest of the money required for effecting the new project? and whether you can fully and satisfactorily substantiate the claims of the case to the Directors? Of course, you would never think of actually proceeding to the adoption of any measures of this kind without obtaining their sanction, or the concurrence of those brethren with whom you may be associated in the district. Count the cost well, that you may have no occasion to bewail your disappointment and failure.

"4. Let every step you take be conducted on the most economical principles. Pay particular attention to size, finishing, etc.; and let no extravagance characterize any part of your proceedings. Be prudent in regard to your style of furniture and mode of living. Let everything be neat, but nothing expensive or superfluous. Do not vie with the men of the world. You cannot, with all your efforts, equal them; and your attempting it will only expose you to their ridicule, and involve you in difficulties from which it may be impossible for you to extricate yourself.

"II. *In forming and pursuing plans of usefulness.*

"Some men are never satisfied with any plan: but have no sooner brought one into operation, than they instantly project and endeavour to carry out another. It is easy to see what expense such a restless and inconstant spirit must create. Others are carried away, by an imprudent zeal, to form extensive contracts, without calculating the means by which they are to be discharged. Prudence will teach you always to do the most you can at the least expenditure; to act the part of the cautious and calculating tradesman; and never to lavish the funds of the Society by proposing, and endeavouring to effect, what a little forethought must have shown you would either partially fail, or entirely come to nothing. . . .

"III. *In standing clear with the world.*

"Rather suffer the privation of enjoyment than contract debts which you have no means of discharging, or any probability of being able to discharge within a reasonable period. The Apostolic rule is, 'Owe no man anything,' Rom. xiii. 8. See Dwight's Theology, Serm. cxxiii., ii. 4, on 'the *frauds* we practise upon others.'

"IV. *In keeping regular accounts.*

"Some persons are exceedingly careless in this respect, in consequence of which they never know their real circumstances, and are frequently brought into the greatest embarrassments. A prudent attention to the noting down of even the smallest items, will not consume much of your time, nor prevent your occupation with more important matters, and will save you much perplexity and trouble. Begin now, if you have hitherto neglected such a mode of procedure, that when you enter on the field of labour, it may already have become habitual.

"V. *In being regular and distinct in drawing bills on the Society.*

"Never sign or send off a bill without forwarding a letter of advice, in which you clearly state all the particulars connected with it. I have often blushed for missionaries whose bills have been presented for acceptance by the Board of Directors, without any note accompanying them; and as frequently on account of the unbusinesslike manner in which the money transactions have been described. A very little attention, indeed, to the technicalities of the business will suffice; and a proper regard to his character ought to induce every missionary to learn them. . . ."

The necessity of retrenching his expenditure co-operated with the warmly-expressed wish of his Gottenburgh hearers to induce his sacrifice of the visit he had intended making to Stockholm in the summer. "I deem it," he writes, "more prudent to *hushålla*."* Unable in person to congratulate his friend on having entered upon married life, he sent his good wishes in written form :—

Gottenburgh, July 7, 1809.

"VERY DEAR BROTHER,—I would have written you by last post, had I not deferred too long, and then something came in the way which entirely hindered me. I have received both your letters, and they have been read with the most lively sensations of a heart which feels itself deeply interested in all that concerns you. I am extremely happy to find that the Lord hath so graciously removed every barrier which might have lain in the way of the completion of your wishes. . . .

* To economize.

"I truly feel thankful that our heavenly Father has provided you with such a wife; and it is and shall be my constant prayer that He would make you mutual blessings to each other, and render you eminently useful in advancing the interest of our Lord and Saviour. Perhaps, my dear brother, there is no sin to which you will now be more exposed than that of idolizing the object of your affections. I believe she possesses every qualification you could desire, but it is just this that increases your danger. Love is no sin, provided it be properly regulated. It must ever be kept in subordination to the affection we owe our Supreme Benefactor. I hope, therefore, that how highly soever you love her (and with the love due to a created being you perhaps cannot love her too highly), you will not suffer her to usurp that place in your heart which ought ever to be consecrated to Jehovah. Regard her as given you of the Lord; and the more you esteem the gift, the greater ought to be your esteem for the Giver. It may be needful also to remind you (although you know it) of the slenderness of the tie which binds her to this world. It may be useful to begin early to familiarize yourself with the thought that you must part again for a season; that, if spared, you may have the painful task allotted you of closing her eyes;—and by being daily conversant with this idea, it may render you at all times more resigned to the will of God, and at last [enable you] submissively to say, 'It is the Lord.' I trust you will pray much with and for each other; for prayer is the life of every state. Without it, no condition in life can prosper. An openness in this duty inspires with double confidence, and makes all the duties which devolve on associated individuals peculiarly easy. The Lord strengthen you in attending to this, and do not forget your poor brother in Gottenburgh. . . .

"I shall write your intended bride next week when I get out to Breckö. In the mean time give my most affectionate remembrance to her, and believe me to be your's in the Lord,

"EBENEZER HENDERSON."

And again, under date of Sept. 20th:—

"DEAREST BROTHER AND SISTER,—Last mail brought me your joint letter, the perusal of which excited in my breast an ardent glow of affection for you, as my fellow-labourers in the vineyard of the Lord, and partakers of His promise in Christ by the gospel. I bless His name for His goodness in uniting you to each other, and so long as I am mindful of myself at the throne of His grace, I shall

not, I cannot fail to request that He would pour down upon *you* showers of blessing from above, that you may ever experience an abundant share of that enjoyment which arises from the heartfelt influence of the gospel; and that, from day to day, you may be favoured with an increasing acquaintance with the hope of His calling, the riches of the glory of His inheritance in the saints, and the exceeding greatness of His power toward them that believe. No happiness is to be compared with that which arises from the contemplation of Christ crucified. The more we behold this blessed object, the more irresistibly do we feel ourselves attracted by its charms, and enter more into the Apostle's spirit when he says, 'The love of Christ *constrains* us.' A blessed constraint! Oh, to be more and more impelled by it to the love and practice of those things which are consonant to its nature and design. It is this love which has awakened within your breasts a reciprocal attachment and affection; and it is this alone that can give it increasing permanency and strength. The closer your associated and individual walk with Christ is, the more will you feel yourselves attached to each other. Let us drink daily into the same spirit which animated our glorious Head: let us contemplate with unveiled face, as in a mirror, the glory of the Divine perfections, as they shine with matchless resplendence in the face of our Lord Jesus Christ, and we shall be more and more assimilated into the same image, and thus be making progression in the way that leads to the abodes of holiness and light; while at the same time we are advancing in fitness for the full enjoyment of that bliss which God freely bestows upon the unworthy through the infinitely meritorious righteousness of His dear Son.

"I forward some letters which cannot fail to give you pleasure, especially that most affectionate one from Brother Gordon. Let us jointly praise the Lord for having given us brethren who take such a particular interest in all our concerns. I trust you will ever be ready to give me your advice, and that you remember me before our heavenly Father. Many difficulties may be expected to occur in the work to which we are called, and we stand in particular need of wisdom from above. There is one thing which occupies my attention much at present, respecting which I will be happy to have your opinion. Two of our sisters here, Mrs. S——, and Mrs. L——, intend that I should baptize their children. As to the first mentioned, I dare say there would be little difficulty, as her husband is a native of Scotland; but the other being a Swede, and all members of the Swedish church here, I have every reason to believe it would cause an alarm among the Consistory, were I to perform any such

act. On the other hand, as they cannot in conscience let their children be baptized according to the present ceremonies of the church,* I am fully convinced that it is my duty to accede to their proposal, let the consequences be what they may. We can go about it in the first instance in a private way, and see what effect it has when it comes to be known. Should the Consistory cite me to appear before them, I would write them a very respectful letter, stating the reasons of my procedure, but begging to be excused from attending, etc., not being subject to their jurisdiction, and appealing to the present increase of liberty and light, etc., etc. Do write me your opinion of the matter, by the first post. . . . .

"Wishing you both grace, mercy, and peace, from God our Father and the Lord Jesus Christ, I remain, your faithful brother,

"EBENEZER HENDERSON."

The course pursued, in reference to the point herein discussed, either escaped the notice of the ecclesiastical authorities (which was not unlikely to be the case at a season when political changes were so rife and so engrossing), or else the intolerance of the Swedish Consistory was not then maintained with its usual rigour. Care, moreover, had been taken not to give needless offence, and this may have been one reason why offence was not needlessly taken. Even when sufficiently masters of the language to have ventured on preaching in Swedish, both Mr. Paterson and Mr. Henderson desisted from any such attempt, lest a cry of proselytism should be raised against them, and lest they should find themselves so compromised with the government as to be interdicted from the important labours in which they were more widely engaged. If Swedes voluntarily came to hear them preach, and, hearing, were led to embrace what they held to be purer views of gospel-truth or of church-polity, they could there-

* The Swedish Lutheran church practises a rite very nearly allied to the exorcism of the Romanists and Greeks, in significant symbolism of their firm and literal adherence to the dogma of baptismal regeneration.

in rejoice and give thanks to God: but the diffusion of God's holy word among the people they esteemed more highly than the championship of controverted tenets or of disputed forms.

The beginning of the next year brought with it some important matters for consideration. Charles XIII. of Sweden having been induced to declare in favour of France,* it seemed possible that the Icelandic enterprise could with safety be resumed, as this change had brought the opposite shores of the Öresund again into a friendly relation. On the other hand, the hostility which subsisted between both these countries and England, made it doubtful how the work could best be taken in hand. Before the breaking out of the war, 1500 copies of the New Testament had been sent off. The remaining 3500—which had wonderfully escaped destruction during the bombardment, although the warehouse in which they were stored had been greatly damaged by fire,—were lying ready for shipment. The Bible Society had authorized that one or other of the two missionaries should visit the island in person, while the other endeavoured to forward the printing of the Bibles that were to follow. The questions arose, Which should go? and

* The declaration of war against Britain, which ensued upon this, was little more than nominal. The order for the war-prayer excited no small commotion among the grateful Dalecarlians. The ravages which conflict, famine, and pestilence had entailed on the Swedes and Finns had for several years past called forth the exercise of British compassion and liberality in their behalf. This generosity had not been forgotten by a grateful-hearted people. "War with the English?" they exclaimed; "we were starving, and they sent us food; our souls were perishing, and they sent us the Bible: no, we cannot pray against the English. They are not our enemies; they are our best friends." The earnest remonstrance was heeded, and in *their* province the offering of the prayer was not enforced,—an exemption the more readily yielded, when the government itself had no real antagonism against those whom they were only constrained to set at defiance.

how? The subjoined letter exhibits the full difficulty of the case, the prudence which weighed every obstacle, and the zeal which was ready to overcome all surmountable hindrances.

Gottenburgh, 13 *Jan.* 1810.

"My dear Brother,

. . . . . "I foresaw the readiness with which they [the friends in Britain] would acquiesce in our proposal to get the Icelandic Bible printed during the present favourable rate of the exchange; though I was rather dubious as to their approving the proposed voyage to that island. This you will see, from Mr. Tarn's letter, they have done; and it now becomes a matter of consideration which of us is to proceed thither. Were you disengaged from the various connections you have relative to the printing of Swedish Bibles, tracts, etc.; or could I execute such a work in your absence, *i. e.* if I had the same knowledge of the art, and could not only superintend the work at Stockholm, but also in case of an opportunity offering, proceed to Copenhagen, and carry on the execution of the Bible-printing there, it might be a matter of indifference which of us went. But as my talents are totally inadequate to the work you have at present in hand, as well as that which I hope will soon present itself in Denmark, and the undertaking in Iceland being unattended with any gigantic difficulties, in my humble opinion it does not admit of a doubt that the voyage falls to my lot, if the Lord be pleased to continue with me the blessings of health and strength. I anticipate the hardships and dangers of the voyage. As matters are, too, between England and Denmark, one must be obnoxious to imprisonment, etc. But I can say with confidence, that after surveying all these objects in the worst light they will bear, I find myself unmoved. He, whose I trust I am, and in whose service I am engaged, is the Omnipotent Jehovah; He hath promised never to leave nor forsake His people; and His saints have in every age experienced that as their day, so their strength has been. Oh, to have more of the spirit of Paul (Acts xx. 24), to be more entirely devoted to the Lord Jesus, and more willing to spend and be spent for His name's sake.

"But a few questions of importance occur: how am I to get to Iceland, supposing it to be settled that I go? Is there any intercourse between that island and England? The Governor is at present in London. Does he return, and how? Would it not be advisable to proceed by the same conveyance? To go out under his

protection is just the summit of what we could wish. And a better opportunity of obtaining this cannot be had than the present. If I could not go out with him, would it not be best to get a pass from him to visit the island; and though I might not be allowed to enter a ship in Denmark, a voyage could be bespoke through the interest of friends in Copenhagen, and I could go on board from Helsingburgh or Hogenas. You smile perhaps at this proposal, but really as matters at present are in Denmark, it seems the only *utväg*,* if a passage cannot be obtained from England.

"We must immediately write to Copenhagen respecting the Testaments. Mr. C—— is gone again to Helsingoer, but returns soon; we can easily correspond through him. . . . ☞ Send me the Icelandic Testament you have, without delay, that I may familiarize myself as much as possible with the language. I will exercise myself a little in the mean time with the Danish.

"Supposing I were to proceed to Iceland by way of England, do you think I should at all think of visiting Scotland, for a few weeks, if the opportunity was not pressing? These things require immediate arrangement. Let us implore of our heavenly Father all necessary wisdom and direction, that we may not be found adopting or following any plan but what comports with His holy will and pleasure, and which by His blessing shall tend to the glory of His name and the present and everlasting welfare of immortal souls. His ear is ever open to our cry, and He hath promised to guide the meek in judgment.

"It has just occurred to me, that if England carry on an intercourse with Iceland, it will be dropped between that island and Denmark. In this case it will be necessary to get the Testaments sent over to Sweden, whence we can transport them to England. I hope you will not suffer a post to pass without writing me on this subject. Your's with much affection,

"Ebenezer Henderson.

"P.S. Would it not also be advisable to have an *English* pass, as a security against *men-of-war*, etc.?"

A preliminary visit to England was judged desirable; and resources for this object were supplied in a manner no less gratifying than unexpected, a present being made him at this time by a few of his hearers at the chapel in

* "Expedient," or "means."

Gottenburgh,—800 RD. in amount. Thus enabled to meet the charges of the voyage, he sailed on June 21st, and spent the summer among friends at home, giving a full account of all that had been wrought, and conferring with them on the best measures to be adopted as to the future. On visiting his family-circle, he had to sympathize with them in their grief for the recent loss of his brother's eldest son, who had died in his eighteenth year, June 3, 1810.

During the month of July, he visited Liverpool, and having been introduced to Mr. Spencer, who was then preaching on probation, he not only accompanied the latter to bathe, but they entered the water, close by if not actually on the very spot where, about a twelvemonth later (Aug. 5, 1811), the young preacher, so beloved, so honoured, so lamented, was suddenly removed from this life in what was deemed the very budding-time of his ministerial efforts. It can easily be conceived, that when the news of the mournful and mysterious stroke reached the distant shore of Sweden, it was received with a thrill of special emotion by one, to whose memory it would naturally recall with an overpowering force this incident of their past intercourse. One had indeed been taken, and the other left.

CHAPTER III.

Second Journey. (1810—1817.)

"Heill sá er qvath.
"Heill sá er kann.
"Nióti sá er nam.
"Heilir theirs hlyddo."*

In the middle of October, Mr. Henderson returned by the Harwich sailing-packet to Gottenburgh, where he was rejoiced to meet the friend and fellow-labourer, whom he had not seen for two long years. He found that the latter, by reason of a groundless prejudice raised against him, owing to the unwise conduct of one that bore the same name,† had (without reason assigned) been refused a passport to Copenhagen; but that he was in communication by letter with friends in that metropolis. Their answers were "few, and far-between." It was not that their zeal had declined, but that their timorousness had over-mastered it. They shrank from indulging in the correspondence, lest it should be construed into an act of unpatriotism. By dint of importunity, estimates for the Bible-printing were procured from them, the paper which had been contracted for in Skonen, was forwarded in return, and the

* "Hail to him that hath published them abroad (*lit.*, recited *or* sung them)! Hail to him who apprehendeth them! Advantaged be he, who hath rightly learned them! Hail to such as have given ear to them!" (*Closing verse of the Runic Chapter.* See the *Háva-mal* in *Sæmund's Edda Rhythmica*, 4to, Havniæ, vol. iii. 1828).

† Book for every Land, pp. 120, 137.

work was at length proceeded with, though in a very dilatory style.* The visit to Iceland was necessarily delayed. Nor was it found needful personally to superintend the distribution of the Swedo-Lapponese Testaments, as arrangements had been made with the Court of Chancery and the Consistory at Hernosand, whereby the former undertook the transporting of them by land free of expense, and the latter engaged to take good heed as to their circulation. These circumstances left Mr. Henderson at liberty to spend another two years quietly at Gottenburgh. He had been sowing the seed, and now he was to reap the first crop. Let the following letter bear its own testimony.

Gottenburgh, April 12, 1811.

. . . . "I have much reason to be thankful for what of the Divine goodness I have experienced since I left you. The Lord hath surrounded me with mercies, and loaded me with favours. Indeed, I have lacked nothing but deeper gratitude and devotedness of heart to God for His distinguished loving-kindness. He brought me in safety across the mighty ocean, and conducted me in peace to my former sphere of labour. He had in the interim created a longing in the hearts of many for my return, and has again honoured me to proclaim to them His great salvation.

"Our place of worship has been uncommonly well attended since my return, especially towards the latter end of winter, and the gospel has, I trust, proved the savour of life to some souls. Many who had lived wholly indifferent about divine things, have had their security disturbed; some who attended only occasionally now hear the gospel statedly; and others who had been alarmed by the terrors of the Lord, but were ignorant of the divinely appointed way of escape, have found peace to their troubled souls, in that blood which cleanseth from all sin, and are now showing forth the praises of Him who called them from darkness into His marvellous light.

"The young man, the Swede, of whom I spoke to you when in Scotland, as bearing some hopeful symptoms, now gives satisfactory evidence of having passed from death unto life. He has had much to learn, and much to unlearn, but his progress during the winter

* Book for every Land, pp. 126, 129, 135—137, 142, 151, 153.

has been astonishing. Yet why should we wonder? he is under the tuition of the Holy Spirit. None teaches like Him.

"Another young man, a native of Ireland, has had sad struggles between the operations of sin and the remonstrances of conscience. His attendance at chapel has been regular, but his attendance at the billiard-table as regular. He has prayed, and read his Bible,—resolved, and re-resolved to lead a new life,—but found all his endeavours ineffectual, utterly ineffectual, either to afford him peace of mind, or to free him from the dominion of sin. I had frequently set before him the detestable nature and destructive consequences of sin, as well as the only possible way of escape, but these attempts were for a time wholly fruitless; sin retained its dominion, and Satan looked with a diabolical smile on the impotent attempts of his prisoner to break his chains. I called upon him lately, however, and have reason to hope the interview has not been in vain. I addressed his conscience in the most plain and faithful terms, showing him that as he had hitherto regarded iniquity in his heart, the Lord only regarded his prayers and other services as abominable in His sight, and showed him that there existed the fullest reason to conclude that he had hitherto been deceiving his soul, seeing that the influence of the faith he professed had neither been felt by himself, nor exhibited to others. I also set before him the work of Immanuel, and proved to him from the word of God, that nothing short of a firm belief in, and uncompounded dependence upon that work could afford him confidence in the view of the approaching judgment, or secure his victory over the power of indwelling corruption and acquired habits of sin. Since that period, there appears some comfortable evidence of his being a new creature. He now glories exclusively in the cross of Christ; he has abandoned the ways of sin, and appears resolved, through grace, to live by the faith of Jesus to the praise of His glory.

"These cases, my dear Brother, when viewed in connection with the enquiries of others respecting the way of salvation, are of a very encouraging nature. At the same time, there remains yet abundant cause to lament that so few believe the divine report. It may truly be said of the great majority of my hearers, that God is not in all their thoughts; the affairs of this life engross their supreme regard; sensual pleasures are preferred to those which are spiritual, and matters of eternal concern are wholly neglected. Nevertheless, when I think of the omnipotency of Jehovah's arm, the efficacy of Immanuel's blood, and the richness and freeness of the grace of the gospel, I feel emboldened to persevere in proclaiming the word of life to perishing men.

"Besides preaching in public, I have had many opportunities in private of presenting the truth to the attention of men. I have also kept a Sabbath-school since the beginning of the new year, in which I hope to be useful to the young people."* . . . .

The Sunday-school class, here mentioned, was not without its results. One instance of its usefulness is recorded at a later date in a letter from Copenhagen:—

"K—— M——, in Gottenburgh, who used to attend the chapel, and also came at times to the school, died lately in the faith and hope of the gospel. She ascribed her knowledge of divine things to my instrumentality, and wished much to see me before she died. Bless the Lord for this new testimony."

It was early in the year 1811, and probably as the result of arrangements made with the Edinburgh publisher, or with some Edinburgh friend, when in Scotland during the previous summer, that Mr. Henderson's earliest literary production, the first-fruits of his German studies, left the press; viz., a translation of Roos's Exposition of Daniel.† The author, a Suabian by birth, having passed through a collegiate course at Tübingen, was appointed curate of Stuttgard in 1754, and shortly after deacon of Göppingen, then superintendent of Lustnau, and finally prelate of Anhausen. He was a man of piety and learning, author of some thirty theological works, larger or smaller, some critical and some experimental. With Hebrew, Greek, Latin, and English at command, he could base his remarks on the etymological meaning of the original terms, and could quote at pleasure from Bengel, Orosius, Guertler, Eusebius, or Bishop Newton, though the first of these was his chief guide and favourite authority. He writes as one

* Missionary Magazine, vol. xvi. (1811), p. 189.

† "An Exposition of such of the Prophecies of Daniel as receive their accomplishment under the New Testament. By the late Rev. Magnus Frederic Roos, A.M., translated from the German by Ebenezer Henderson. 8vo, Edinburgh, 1811," p. 328.

diligent in research, yet independent in judgment. In his computations, he adheres to Bengel's system of prophetic months and years. His calculation of Daniel's "seventy weeks" differs consequently from that of Stuart and Barnes, which was the one that the translator adopted when he came to study the subject with a maturer judgment.

A general outline of the exposition may be of interest, as the work is seldom met with in this country. The four kingdoms denoted by Nebuchadnezzar's image, Mr. Magnus Roos explains on the usual principle, rejecting, however, by cogent argument, the idea that there is a significance in the number of "legs," and that they refer to the division of the Eastern and Western Empires. He regards the admixture of iron and clay, as symbolic of the power gradually acquired by barbarians, from the time when, after the death of Theodosius, the Goth and the Vandal, in the persons of Rufinus and Stilicho, gained ascendancy over the weak-minded Emperors, and paved the way for the gradual decline, though not the total loss, of that stalwart iron-heartedness which had marked the subjects of the Cæsars; while, in subsequent times, the iron preponderated over the clay (contrast the order of the terms in Dan. ii. 41 and 42) in proportion as Rome, through her ecclesiastical influence, gained a new political importance. The ten "toes," although they are not numerically specified, he explains as numerically significative, *because* of their correspondence with the "ten horns" in chapter vii., and interprets them of ten Christian monarchs, allied (as the Christian thrones of Europe now are) either by descent or by intermarriage with the Germanic-Roman Empire. The "stone" that is to overthrow the monarchy, he considers to be the institution of a New Testament theocracy,—a kingdom that "shall have no other code of laws than the

Holy Scriptures, no other policy but the wisdom which cometh from above ;—a kingdom, in which faith will be the only courage, righteousness and holiness the only ornaments; in which no military art shall be known but the apostolical, nor any precedency or superiority acknowledged but that of fathers in Christ."* Before the setting up of that Theocracy, Antichrist, denoted by the "little horn," must first arise. He is to be an individual, for the other kings are described as his "fellows," and to him is ascribed the personal attribute of a far-seeing and deep-judging policy. That policy he will exercise against God's saints, interfering with their public ordinances of worship. But his time of judgment shall come, sentence shall be passed against him in "the celestial judicatory," his course of wickedness shall be suddenly arrested, and with his destruction shall co-incide the advent of the new and heavenly kingdom. This interpretation is compared with the visions in the Apocalypse; the "ten kings" there mentioned are regarded as temporal princes, while the "seven-headed beast,"—its heads being not contemporary, but successive (Rev. xvii. 10), and each inscribed with the name of "blasphemy,"—is considered to denote a succession of ecclesiastical rulers, the last of whom shall be identical with Daniel's Antichrist, shall draw to himself the power of the "fourth monarchy," and shall be subdued by the King of kings before the marriage-supper of the Lamb.

The prophecy, contained in chapter viii. of Daniel's book, Roos expounds, as do most, in reference to Antiochus Epiphanes, whom, however, following some of the early fathers, he looks upon as the type of Antichrist, and maintains that in chapter xi., there is a sudden transition (at

* Page 138.

ver. 36) from him to his antitype. On the meaning of the Mahuzzim (see *marg.* ver. 38), there is an elaborate dissertation, to show that this infidel ruler will encourage the worship of his own image, which shall be set up for the purpose in the temples of the strongest towns. What "countries" he is first to invade (ver. 40), the commentator considers unrevealed. Judæa and its neighbour-territories having been attacked, Egypt, Libya, and Ethiopia will be subjugated, but a swift and irremediable destruction will be interposed to check the swelling triumphs; whereupon shall follow, according to this theory, as the world's closing period, a "*two* thousand" years of bliss.

One of the passages most characteristic of a German writer is the following:—

"How could Daniel see the Son of man approach unto the Ancient of Days, and receive from Him dominion, and glory, and a kingdom? Why does he connect the vision of this with the destruction of Antichrist, since the Lord Jesus hath ever since His ascension been in the presence of the Father, and received from Him all glory and power? I reply, It is the same with this as it was with the book and the seven seals, which the apostle John saw the Father deliver unto the Son. Whatever transpires between the Father and the Son, is eternal and unchangeable. . . . God exists not only through, but beyond all periods of time. The Son came and took the book which contained all power in heaven and in earth, when John was in a trance upon the island of Patmos. But He had come before, and was still to come; and yet there is only one coming, which in the strictest sense was, is, and shall be. When the fourth monarchy shall be subverted, the Son will come near to the Ancient of Days, and receive the kingdom from Him. That approach must be considered as present and actual, as well as past and future. The Father's good pleasure in the approach and in all the operations of his Son, is perpetual and unintermitting. It is never changed into a mere remembrance of something past and gone. The three parts of Jehovah's name, *He is*, *He was*, and *He will be*, are one in God; that which was, is; and that which is, was; and that which shall be,

is and was; for Jehovah is one. In Him there is no change arising from past, present, or future. Now, as Daniel and John were both of them favoured with a view of the glorious enlargement of the kingdom of God, both in heaven and upon earth, it was proper that they should at the same time perceive the source to which it was to be traced. They had both, therefore, a discovery of the transference of the kingdom from the Father to the Son. They saw this as taking place, and not as already past, because it is a permanent, not a transient act, and has an immediate influence on all that transpires throughout all the periods of time."*

As it regards the character of the translation, a reviewer would at once be stumbled by the Scotticisms, and old-fashioned phrases, as well as by the crudities of expression which mark the hand of the tyro, but which are decidedly less numerous at the close than at the commencement of the volume. A biographer, on the other hand, must pause to note the influences that bore upon the enterprise, and those which the undertaking itself was to bear upon subsequent labours. It is evident that the political agitation which was seething among the nations, and the rapidity with which the eagle of the Imperial Corsican was sweeping its victorious course from kingdom to kingdom, had awakened the not unnatural, but (as it proved) mistaken idea that the consummation of all unfulfilled prophecy was in some way to be immediately connected with those troublous times and that ambitious potentate. Nor is it less manifest, on the other hand, that the interest excited by the critical and expository remarks of this author, and by the comparison of these with the system of Faber, laid a foundation for that continued and more sober study of the prophetic writings, which ultimately resulted in the publication of Dr. Henderson's well-known Commentaries. Even in this initial step of the career, there are slight foretokenings of

* Pages 205, 206.

the aptitude he would afterwards evince. The few foot-notes which he has appended, prove that he had already set himself to collate version with version, as well as Scripture with Scripture. The rules laid down by Roos at the outset will be recognized as among the canons strictly observed by Dr. Henderson in his interpretation of the predictive records:—

"*To determine the sense of prophecy, we must consider the time in which the prophet flourished, together with the events that transpired either at that period or soon after; these being the original from which predictions of things at a distance are taken.* Thus David, living at a time when a royal government existed in Israel, prophesied frequently of Christ as a *King*, which we do not find to be the case with Moses. . . . Jeremiah prophesied and lived to the time of the Babylonish captivity. He also predicted the return from it, and intimated at the same time that *something similar* would happen to Israel in the latter days; yea, he often declares concerning other nations that God would bring back their *captivity*. . . .

"*The prophets often begin with a statement of the scope of their predictions, or the objects in which they should receive their completion, and then return to explain why, and in what manner, these objects should be attained*. . . .

"*Many things have a very different appearance, worth, beginning, and end, in the invisible world and before God, than they have in the eyes of short-sighted mortals*. . . . Who would have thought, for instance, that the pilgrimage of Abraham, Isaac, and Jacob, was of greater moment than the achievements of a Sesostris or a Semiramis? yet that is recorded in the sacred writings; these, not. The subjection of Jehoiakim to Nebuchadnezzar (Dan. i. 1), appeared to be a matter of small consequence, and would certainly have been so if it had soon ceased. But from the knowledge we possess, it appears great, being the commencement of the enthralment of the people of God. . . .

"As the mystery which shall be finished in the days of the voice of the seventh angel, is that which God hath made known by his servants the prophets, Rev. x. 7, it follows that *the prophets of the Old Testament not only predicted the incarnation, sufferings, death, and exaltation of Christ, and the state of the church down to the destruction of Jerusalem by the Romans, but also that they prophesied of events both of a terrible and a joyful nature, which should take place*

in the last time. In a proper explication of their prophecies, therefore, it must be made to appear *which* of them belong to the time of the seventh trumpet.

"*That cannot be regarded as a good interpretation of prophecy which does not discover more in prophetic vision . . . . . than clear and well-known truths respecting Christ and His church.* No solid reason can be assigned why God should have *afterwards* involved in figurative or metaphorical language, such truths as had been declared before in the most explicit and open manner. . . .

"*The phrase 'in that day,' which occurs frequently in the prophets, does not always refer to the identical day, year, or century to which the subjects immediately preceding belong. . . . It intimates, however, that there is a connection between the things predicted, and that, in a certain respect, they thus occupy one whole period.* See Isa. xviii. 7; xix. 19, etc.

"We must *familiarize ourselves with the sudden transitions, which are often to be met with in the prophetic word, from near objects or events to those at a distance. . . .*

"It facilitates the interpretation of prophecy when we *take into account the particular knowledge, or kind of knowledge, which each prophet possessed.* If, for instance, we compare Isaiah and Ezekiel with each other, we shall find that to the former was principally given the knowledge of *glory*, and to the latter that of *life.* With these, their visions, prophecies, and even their expressions, all coincide. . . .

"*When we are furnished* by any of the prophets *with a description of the limits, appearance, situation, or swiftness* of the subject he is speaking of, *we must accommodate our interpretation accordingly. These qualities must all be included;* and nothing is to be said with which they do not agree, either in the literal or a metaphorical sense; *while, on the other hand, we are not at liberty to invent any such properties or circumstances, and append them to the prophecy.* It is sufficient, for instance, in explaining Zech. v., to make it appear what the ephah signifies. No mention is made of its size; and in treating of the two women, we must confine ourselves solely to their number and wings, nothing else being mentioned in the text.

"*Where a distinction is made between Israel and Judah, as also between Israel, Judah, Zion, or Jerusalem, and the Gentiles, regard is to be had unto the Jews properly so called.* The Gentiles, or heathen, signify other nations, by what name soever they might afterwards be denominated—Christians, Mahometans, or Pagans.

"*The names, Edom, Moab, Ammon, Egypt, etc., must not be interpreted figuratively, or understood in a mystic sense,* but are to be

understood literally of the Edomites, etc. *The same rule applies to the names of countries, cities, and rivers. Those passages only are excepted, which are expressly declared to have a figurative meaning.* See Rev. xi. 8, and xvii. 5. The mystical significations which are founded on a supposed resemblance, are destitute of certainty, and have given rise to many arbitrary inventions of human genius.

"*When a prophecy is quoted by the apostles and applied by them to their own times, they do not always intimate that its complete fulfilment is confined to that period.* Thus Isa. xi. 12 is applied Rom. xv. 12 to the days of the apostles; yet it has been fulfilled since, and will yet be fulfilled. The same may be observed of Joel iii. 1—5 [Engl. Version, ii. 28—32], compared with Acts ii. 17, etc. . . .

"We must particularly *observe, when the prophets are giving a simple description of future occurrences, as prophetical historians; and when they are representing things to come with a view to excite admiration, joy, terror, etc., as orators and public teachers of religion. In the former case, all their expressions are to be understood literally; in the latter, not.* For an example of the historical style, which will not admit of any metaphorical meaning, see Dan. xi., also Ezek. xl. to the end of the book."* . . .

It is not needful here to enquire who may have held these tenets before Roos, or who may have laid them down as systematically, or (some may choose to say) dogmatically. The point in hand is to show that, as here and as by him defined and determined, they commended themselves to the judgment of this young student of prophecy; and that to these maxims he continued his lifelong adherence, since he never found a just cause for abandoning them as untenable.

Mr. Henderson's German reading was not solely theological. When autumn had brought with it the splendid comet of 1811, he observed what was said of it in a Leipzig periodical, and made an entry on the inner cover of his extract book: "Mr. D. Lamberti, in Dorpat, has computed that this comet was $57\frac{2}{3}$ times less than the Sun, but 17 times larger than Jupiter; 25,104 times larger than the earth;

* Pages 53—59.

and 1,255,200 times larger than the Moon, (Leips. Neu. Lit. Zeit. Marz. 1812. No. 58)." Above this notice he sketched the comet's position and appearance in reference to Ursa Major on the nights of Sept. 21, Oct. 3, and Oct. 4, respectively. Astronomy he had never made a regular study,* but he saw in it a wide field of profitable meditation. He understood well how "the heavens declare the glory of God, and the firmament showeth his handy-work;" and often he delighted in expounding the Psalmist's words, "Day unto day uttereth speech, and night unto night showeth knowledge; there is no speech, nor language," no formal utterance of syllables; "their voice is not heard" in words and sentences; yet "their line," their harp-string as it were, their resounding harmony of praise, "is gone out through all the earth, even their" musical "chords to the end of the world."

The glories of creation, much as he admired them, could not make him unheedful of the greater glories of the new creation. Hence, on the opposite cover of the same note-book, we find a record of a very different character. "Oct. 6, 1811. The formation of the first Congregational church in Sweden, when the disciples at Gottenburgh joined in commemorating the dying love of Jesus Christ." Minute details of this small but hopeful beginning were given in a letter addressed to the church under the pastoral care of the Rev. John Aikman, and published in the "Missionary Magazine:"—

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* A mistake has been made by some in ascribing to my father a treatise on the "Arithmetical Architecture of the Solar System." This, with several other works on Astronomy, as well as "Annals of Edinburgh and Leith," "Annals of Glasgow," etc., was penned by his nephew and namesake. The one was D.D.; D.Ph. The other is LL.D.; D.Ph.

Gottenburgh, Dec. 30, 1811.

"Dearly beloved Brethren,—More than a year has elapsed since I enjoyed the privilege of spending a few weeks among you, 'joying and beholding your order, and the steadfastness of your faith in Christ,' and of personally addressing you on the subject of the Mission in which my fellow-labourer and myself have been employed for some years past in the north of Europe. The deep interest you took in the communications I then made, and which you manifested in so conspicuous a manner by the abundance of your liberality at that time, as you have since done by the contributions you have made towards our support, convinces me that any further intelligence which may be in our power to impart, respecting the state and progress of our work in the service of the gospel of Christ, will be eagerly received. Brethren, we cannot be sufficiently thankful on your behalf before God, for 'your care of us, which has flourished again and again,' as we are thereby enabled to display the glorious banner of salvation, and disseminate the life-giving seed of Divine truth in a part of the world where the utmost barrenness in spiritual things prevails,—and as any success with which it may please God, in the sovereignty of His mercy, to crown our exertions, will be fruit, that will 'abound to your account at the day of Christ.'

"As you hear from time to time from brother Paterson respecting the department which he fills, and the efficiency of his plans for the circulation of the Holy Scriptures, I shall confine myself at present to my own individual engagements. Since my return to this place last autumn, the Lord of the vineyard hath not left me to labour in vain. The good that has been done, is indeed far from being commensurate with my wishes; nor has it equalled the expectations which from time to time I have formed. But, blessed be God, I have evidence as satisfactory as the circumstances of the case admit, that He hath given testimony to the word of His grace, by rendering it effectual in turning sinners from darkness unto life, and from the power of Satan unto Himself,—to serve Him, the only living and true God. In a letter to your esteemed and worthy pastor some time ago, I gave a detailed account of some of these cases; and as you must have been made acquainted with them, it is unnecessary to go over them again at present. Two of those, who during that period had been brought to the knowledge of the way of salvation, have left us,—the one having returned home to Ireland, the other to America. It is probable that I may never see them more in this world; but my prayer is, that the God of all grace would preserve them by His almighty power, through faith unto salvation, and I

hope to meet them again with joy 'in the presence of our Lord Jesus Christ at His coming.'

"It will doubtless afford you much pleasure to hear of the formation of a new church in Sweden, which has taken 'the churches of God, which in Judæa were in Christ Jesus' for her pattern, and is solicitous in all things to be conformed to the constitution established under the immediate superintendence of the inspired ambassadors of the King of Zion. The few who have been benefited by my labours in this place, and who have had some experience of the ways of God, have, with myself, long wished for such a union, as, putting us in possession of the ordinances of Christ, might increase our spiritual-mindedness, devotedness to God, and self-denial,—and thereby knit our hearts more closely together in love, that we might have it in our power, by the Divine blessing, to furnish the world with a more striking exhibition of the nature and effects of primitive Christianity. The peculiarity of our circumstances, however, the fewness of our number, and the limited nature of toleration in this country, deterred us for a time from acting upon the views we had obtained. But we were at last convinced that, allowances being made for our situation, it was our duty to carry our principles into effect; recollecting, that had the Apostles and primitive Christians confined themselves within those lines which were prescribed for them by the toleration of the world, we would never have heard of a Christian church, nor would our ears have been saluted by the joyful sound of salvation. We saw ultimately that nothing kept us back from observing the ordinances, but the fear of man; and we were reproved, as well as excited to duty by the words of Christ: 'And I say unto you, my friends, be not afraid of them that kill the body,' etc., Luke xii. 4, 5. Accordingly, on Oct. 6, the first Sabbath we met in the chapel after its being repaired, the disciples came together in the afternoon, when I addressed them on the nature and ends of Christian association; after which, we formed ourselves into a church, by unitedly surrendering ourselves in prayer unto the Lord, imploring His presence and blessing, and the communication of that grace and strength which He hath promised to enable us to keep His commandments. Our union was then confirmed by a joint participation of the 'one loaf' by which it is so strikingly represented.

"Three months have now nearly elapsed, during which we have not met with the smallest interruption; and having obtained help from God, we have 'continued stedfastly in the apostles' doctrine, and in fellowship, and in the breaking of bread, and in prayers,' Acts ii. 42. Yesterday we had the pleasure of receiving a new member, another seal to my ministry. Our number does not amount to

more than *eight*—three brethren, and five sisters,—so that, in this point of view, I cannot say that we afford a representation of the church above; yet, in another respect, there is a considerable resemblance. In our case, that Scripture is illustrated which says, 'There is neither Jew,' etc.; as also, 'They shall come from the East, and from the West.' One of our number is of the stock of Abraham, and a native of Germany; one was born in Italy; three have been born here; and three in Scotland. When these circumstances are taken in connection with our views and plans when we left you at first, and also with the change of political relations in a neighbouring country by which we were brought into this, we cannot but be filled with wonder and admiration at the infinite wisdom and unsearchable judgments of our God. Let us adore Him in the dust.

"Thus, brethren, I have given you an account of our infant Society, and I have done so with a view to engage your earnest prayers at the throne of grace in our behalf. We stand much in need of them. A great deal depends upon the manner in which the foundation is laid, and the care with which we build on it, seeing those by whom we are surrounded have no idea of churches founded on apostolical principles: and our assuming the character, without in some measure acting up to it, could not possibly have any other effect than prejudicing the minds of men against every attempt to revive the primitive practices of the Christian institution. We know that God does not despise the day of small things; and this animates and encourages us to proceed, but we proceed with trembling, afraid lest any misconduct of ours should throw a stumbling-block in the way of the world.

"The number of my *hearers* is, as it always has been, very fluctuating. It is somewhat remarkable that almost every successive Sabbath furnishes me with a number of new hearers. There is such a constant influx and efflux of travellers and seafaring people here, that the face of my congregation is continually changing. . . .

"My time is filled up in the following manner:—On the morning of the Lord's day, we have worship between the hours of 11 and 1. At 3 o'clock P.M. my Sabbath school begins, which continues till ½ past 4. At 5, we have the Lord's Supper;* and at 6, our public evening-service commences. We have also a lecture on Thursday evening: the rest of the week is taken up with preparatory studies, and endeavours to preach from house to house. Oh! to

* Weekly communion was the practice observed, and (as Dr. Henderson thought) commendably observed, by the Independent churches in Scotland;—a custom, which he consequently adopted.

be more resolved to spend and be spent in His service. And now, brethren, I conclude by 'commending you to God, and to the word of His grace,' etc. [Acts xx. 32, and Col. i. 9, 10].

"EBENEZER HENDERSON."

The above letter is given at so great length, because it shows that the catholicity of spirit which its writer ever maintained, and which he found so largely manifested toward himself, was not the result of any indifference of feeling, or laxity of principle, on his part, as to the subject of ecclesiastical polity.

The most youthful member of the infant-church was Adolph Holmlin, "the young Swede," referred to in a former extract. But it was not long before he was transferred from an earthly to a heavenly fellowship. One twelvemonth of union with the church was all that was granted him here below. The October of the year ensuing saw him laid on a bed of sickness, prostrated by the fever which terminated his mortal life. Mr. Henderson, who, in the mean time, had left Gottenburgh, heard of the event with deep lamentation, and drew up a memorial-sketch of the young disciple's brief career. It appeared in the "Missionary Magazine" for May 1813, and it proved of so much interest to the friends in Scotland, that Mr. Gordon of Edinburgh had it reprinted as a tract. The opening paragraphs may fitly be transcribed, as illustrative of ministerial labours pursued "in season, and out of season:"—

"Mr. Sven Adolphus Holmlin, the subject of this memoir, was born at Gottenburgh, in Sweden, June 8th, 1790. As none of the family appear to have been under serious impressions about their own salvation, they cannot be expected to have been at all solicitous about the promotion of his. At the usual period of life he was confirmed, according to the mode used in the Swedish church, and admitted to the Sacrament, whereby he became qualified for holding

any situation, or transacting any business that might fall to his lot in the world; having by his compliance with these ceremonies given sufficient proof that he was neither Jew, Turk, nor heathen.

"It was not before the year 1809 that I became acquainted with him. I had observed him for a considerable time constantly attending our chapel at Gottenburgh, but had found no opportunity of learning what was the specific object which brought him there; or whether the preaching of the gospel had been productive of any salutary effects upon his mind. Towards the close of the above-mentioned year, I determined, if possible, to have a conversation with him about the things which belonged to his peace. I accordingly threw myself in his way as we were going home from chapel one day, and, after a few introductory remarks, invited him to call on me some evening when his time permitted. He accepted the invitation with much apparent satisfaction, and came according to appointment. I found him to be of a sedate turn of mind; but he did not seem to have ever taken the subject of religion into close consideration. I endeavoured to impress his mind with a sense of its supreme importance, and the impossibility of our experiencing any true happiness except by walking in the ways of God; stated the value of the Holy Scriptures, and the responsibility of those who have access to them; and put some Magazines and Tracts into his hand which I thought might be of use to him. Although [he was] uncommonly diffident, I soon observed that my labours had not been in vain. His mind seemed gradually to open for the reception of truth; and it was evident that a serious enquiry had commenced.

"In the spring of 1810, he fully opened his mind to me, and acknowledged that the only motive which had induced him to come to chapel was the opportunity with which it presented him of learning the English language; that he began to be sensible of a difference between the doctrines I preached, and what he had been accustomed to hear, but he had never seriously taken it under consideration. He found the Scriptures inculcating many things which he did not see observed by any he knew; but he thought that surely the priests must know the Bible better than he did, and supposed it by no means necessary to be stricter in his Christianity than they were. What first led him to serious consideration was the reading of Matt. vii. 13, 14, which I had pointed out to him one evening, as testifying the deplorable situation of the great bulk of mankind. Previous to that period he had never doubted but that all who were confirmed and took the Sacrament, consequently almost the whole kingdom, went to heaven when they died. But he found the Lord

Jesus solemnly declaring in the above passage that all was wrong; that they were posting along to eternal perdition; and that, instead of the generality being saved, there were in fact but comparatively few that attained to everlasting life. His enquiry now was, 'What shall I do to be saved?' and by the blessing of the Divine Spirit on the means with which he was favoured both in public and private, his attention was ultimately fixed on the eternal atonement made on the Cross by the Son of God, as the means and medium of reconciliation, and the only shelter from the wrath to come. Having obtained like precious faith with the apostles in the Divine testimony respecting the person and righteousness of Jesus, the eyes of his understanding were daily more and more opened by the Spirit of truth, and his views of the gospel and of the path of duty continued to expand and settle.

"On my return from Britain in the autumn of 1810, I was happy to find him still seeking the Lord his God. His joy at my return was great. From that time I could perceive a growth in spiritual knowledge and grace every time I had an opportunity of conversing with him. What gave me peculiar satisfaction was the concern he expressed about the souls of his relatives. They can testify how frequently and pressingly he urged the necessity of their laying to heart the awful realities of an approaching eternity. His sister, in particular, as she understood a little English, he prevailed on to attend the church with him, and assisted her in acquiring a better knowledge of the language, purely with a view to the salvation of her soul. . . . I can truly say I had much joy of him,—beholding the rapid expansion of his mental faculties under the direction and formation of Divine grace, and the consistency of his conduct in the world. . . .

"At length the time arrived, when, in the providence of God, I was to be called away, for a season at least, from my friends, to fulfil certain previous engagements in another quarter. Mr. Holmlin took a deep share in the general concern excited in our little church, on their receiving the intelligence; he was with me the whole of the day previous to my departure, and, though considerably cast down, he was unremitting in assisting me to pack up my books, etc. The next morning, too (it was Midsummer-day), notwithstanding the heavy rain, and by setting off at an early hour, he came the distance of half a mile to bid me farewell. I shall never forget the hold he took of my hand. The carriage had already set off, and he almost suffered himself to be dragged along with it, rather than deny himself the satisfaction of giving me a parting token of his fraternal affection."

Then follow extracts from two of his letters, and a full detail of his last days, written by his betrothed. "I asked him," she says, "if I should read a portion of the "eighth of the Romans: when I came to the 16th verse, "'Oh!' said he, 'that witness I have known, and it is a "'good thing to know it.'" Again she adds, "He spoke "a little of your sermon on 'the general conflagration,' "without expressing anything in reference to himself; "but his placid joyful countenance seemed to say,

"'Verld blir et ingen ting,
"'Men jag står glad på gruset,
"'Af det nedbrutna huset.
"'Mitt hufvud lyfter jag,
"'Och ropar; söta dag.'

"'The glorious sun no more revolves,
"'The fabric of the world dissolves;
"'But I can stand and all survey,
"'Lift up my head, and cry, Blest day!'"

Among other Christians who visited him, was Mr. Moritz, who had for some time been resident in Gottenburgh, and who has since become well known as an agent of the London Jews' Society. "Can you die comfort-"ably?" asked the converted Israelite. "Yes, Sir," was the answer, "without a doubt, without a doubt! I can "rely on the death of Christ, and I hope soon to praise "God for His mercy and grace." Such a testimony as this could not fail to elicit an ardent thanksgiving when it reached the ear of him who had first pointed the enquirer to the one sure basis of a lasting, solid, perfect peace.

Mr. Henderson's removal from Sweden was matter of regret to himself as well as to the newly-formed flock. There was no one to occupy his place, no one to carry on the work. But the voice of duty called, and it was his to obey. "You may be assured," he writes (April 20,

1812), "that it is not without some sensations of pain that I tear myself away from friends in Gottenburgh." The separation, he then hoped, would be only temporary; and he felt that the interests of a little band must be sacrificed for the claims of an entire island. The Icelandic Bible was not likely to be expedited, until some one was on the spot to take vigorous measures. Mr. Paterson was about to start for Russia on a Bible mission, and there was no resource but for Mr. Henderson to obtain leave of entrance into Denmark, and then repair to Copenhagen, where he could urge on the printer and the reviser of the press in their daily tasks.

When he quitted the scene of his five years' ministrations, he went in the first instance to Helsingburgh, to await the transmission of his passport. Here he had a pleasant and an important meeting with Dr. Steinkopff and Mr. Paterson. We find a reminiscence of it in a letter addressed to the Foreign Secretary of the Bible Society after a lapse of seven years. Writing in 1819, Dr. Henderson says:—

"I left the Danish metropolis on the 23rd; and the following day, being the Lord's day, I spent *at the inn, where we had the delightful meeting with our dear Paterson, in the year* 1812, *and where we were permitted to enjoy some hours of sweet communion with our God and Redeemer, and with each other, as fellow-labourers in the important work of extending the boundaries of His heavenly kingdom.* When I took a review of what had been effected, and what had taken place in the experience of all three since that memorable period, I was constrained to exclaim, What hath God wrought! surely He leadeth His people wonderfully, and doeth all things well! *At that time there did not exist a single Bible Society in Denmark, or Iceland, or even in Russia itself, although, as you will recollect, we projected the formation of such an institution in all three countries;* whereas, now, the greater part of Northern Europe and Northern Asia is planted with flourishing biblical establishments."*

* Monthly Extracts, No. 24, July 31, 1819.

Mr. Henderson was not the only one to cherish a life-long recollection of that interview. The venerable Dr. Steinkopff, so well-known in connection with the Foreign Secretaryship of the Bible Society, and with the pastorate of the German Church in the Savoy, has kindly complied with a request tendered to him, and has transmitted the following valuable document:—

"Among those whose memory I wish to cherish with peculiar respect and grateful affection, is your late beloved husband, whose loss has to be lamented not only by yourself and your immediate relatives and friends, but also by a large circle of friends both in Great Britain, and in far-distant parts of Continental Europe and Asia, which in the course of an active, laborious, and useful life have been visited and benefited by him. The first time I had the privilege of a personal acquaintance with him, was on the occasion of a journey which, as one of the Secretaries of the British and Foreign Bible Society, I had to undertake to different parts of the Continent of Europe, in the ever memorable year 1812, the very year in which Napoleon the First, then in the plenitude of his power, invaded the Russian Empire. Having the whole of Germany and Prussia under his control, it was extremely dangerous for any Englishman, or any foreigner resident in Great Britain (at that time engaged in war with France), to travel from that country to such parts of the Continent as were in the possession, or at least under the dreaded influence of that mighty potentate. My parents lived at Stuttgart in the kingdom of Wurttemberg, and to reach that city I was obliged to take the circuitous route of Sweden, Denmark, Hamburg, and Hanover, and thence to my own native land. At Gothenburg I was to meet Dr. Henderson. Both he, and his able fellow-labourer Paterson, had originally been destined to occupy British India as the field of their missionary labours. A combination of peculiar circumstances compelled them to proceed by way of Copenhagen to their important destination at Serampore, where the prospect of a friendly protection from the Danish Government presented them with a favourable spot for the commencement of their arduous undertaking. Being detained in Copenhagen longer than they had expected, they had an opportunity of becoming acquainted with several Christian and benevolent institutions both in Sweden, and in the Island of Fühnen. Watching and improving the various opportunities which offered for doing good, they soon arrived at the conviction that God

in His all-wise and overruling Providence was calling them to take part in a great and blessed work to be carried on in the vast regions of the Northern Empires, instead of those primarily proposed for their exertions in the East. Their attention was drawn to the printing and circulation of the Scriptures in the Danish, Swedish, Finnish, Lapland, and Icelandic languages. The latter attracted the special interest of Dr. Henderson, who took up, for a considerable time, his abode at Copenhagen in order to acquaint himself with that interesting language, to lend his friendly aid in the publication of a fresh edition of the entire Icelandic Bible then carrying on under the able superintendence of a learned Icelandic scholar, and to prepare himself for undertaking a personal visit to the interesting people of that Island. Owing to the war which was unhappily disturbing the friendly relations of the Danish and British Governments, Dr. Henderson was, ere long, compelled to retire from his peaceful occupations in Copenhagen, and at Gothenburg to wait for the return of more favourable circumstances. When I arrived in that Swedish town, I met with Dr. Henderson; and from our very first interview, I felt attracted to him by the intelligence and cultivation of his mind, and the Christian graces of his spirit. He reminded me of the Latin saying, 'Sana mens in corpore sano,'—(a sound mind in a healthy body). There was something noble and dignified in his person; manliness and firmness were expressed in his countenance,—his eye beamed with benevolence,—his conversation showed him to be a man possessed of enlarged views and extensive information. The more I saw of him, while travelling with him from Gothenburg to Helsingburg, a Swedish fortress opposite the Danish fortification of Elsinore, the more was I confirmed in my conviction, that he was endowed with those very physical and intellectual powers, and those moral and religious qualifications, which were specially required in the sphere of action to which the providence and grace of God had called him. At Helsingburg we were joined by Dr. Paterson, and spent six days together at a Swedish inn, calmly and maturely surveying the vast field for spiritual cultivation, presenting itself to our view in the three Northern kingdoms of Denmark, Sweden, and Norway; and still more extensively in the dominions of the Emperor of Russia. Again and again did we consider and deliberate in what way, and by what means, the barren soil could be best broken up, and rendered fruitful by an ample dissemination of the precious seed of heavenly truth. We felt deeply the great and diversified difficulties, which, in addition to long-cherished prejudices on the part of so many of their benighted inhabitants, the disturbed state of Europe would throw in the way of our peaceful mission.

"Sensibly alive to our weakness, and the insufficiency of all efforts of our own, and impressed with a feeling of our entire dependence upon the providence, protection, and guidance of an Almighty, all-wise, and gracious God, we determined in the Sabbatical quietude of a retired chamber of our inn, to strengthen ourselves, and each other, by unitedly drawing nigh to the table of our adorable Redeemer, in solemn commemoration of that infinite love and compassion which induced Him freely to yield His body to be broken, and His precious blood to be shed for the remission of our sins. This delightful service proved most encouraging to us. Anew united to our blessed Lord, to each other, and to all His people, by the sacred ties of grateful attachment and endearing affection, we resolved, all together, and each in his distinct line and department of service, to consecrate ourselves with body, soul, and spirit to the promotion of His glory, the advancement of His kingdom, and the salvation of immortal souls, wherever facilities should be given to us for that purpose. We also determined that Drs. Paterson and Henderson should resume their labours in that portion of Sweden and Finland which they had already so successfully occupied, by the important aid rendered by them to our Swedish and Finnish brethren in the printing and circulation of the Holy Scriptures in the languages of their respective countries. The pleasing hope was also entertained, that the Danish Government would allow Dr. Henderson to return to its Capital with a view to his continuing his simple, peaceful, and benevolent labours in the completion of the printing of the Icelandic Bible. This hope was happily realized soon after my arrival in Copenhagen. A full and free permission was granted him to reside in that city for so simple and benevolent a purpose. Here he very soon, by his talents, learning, amiable conduct, genuine piety, and active benevolence, conciliated such respect and confidence among all,—even the superior classes of society, especially the Bishops and the Clergy, that not only were measures adopted for the establishment of a Danish Bible Society, but he was also encouraged to undertake a personal visit to that highly interesting portion of the Danish dominions,—Iceland;—his friends furnishing him with all requisite official introductions to the civil and ecclesiastical authorities of the Island, while the 5,000 copies of the Icelandic Bible, and extra copies of the New Testament, which had to a considerable extent been printed by the benevolent aid of the British and Foreign Bible Society, were forwarded in merchant vessels, free of expense, to the sea-ports and factories of the Island most conveniently situated for ensuring a due and suitable distribution of the requisite number of copies to

the various parishes and districts, in exact proportion to their wants and necessities. Thus sanctioned and equipped, he set out on the 8th of June, 1814, on board the Seyen, a vessel belonging to Westy Petræus, an Icelandic merchant resident in Copenhagen, and commanded by his brother, who did everything in his power to provide for his accommodation and comfort. In this vessel were conveyed no less than 1183 Bibles and 1668 New Testaments in the Icelandic language.

"'Lifting up,'—Dr. Henderson wrote at that time—'my heart to Him that dwelleth on High, I implored His blessing on the important undertaking in which I had embarked, and prayed that He would be graciously pleased to render the precious seed which I was honoured to carry over to a distant Island, productive of a luxurious harvest.'

"The great end and aim of our Icelandic traveller was none other, than to traverse the inhabited parts of the Island, even in its interior and remote districts; to visit as far as time and circumstances would render it practicable, the principal towns and villages, not omitting scattered and solitary farms; to enter into friendly converse with men belonging to various classes of society, especially with those placed in official stations, both civil and ecclesiastical, paying particular attention to the clergy, both in town and country, and endeavouring, by their instrumentality, to ascertain the actual state of their respective parishes, with regard to the possession or the want of the Scriptures, and in conjunction with them to settle the most suitable and effectual means of supplying this want, either by sale at moderate prices, or by gratuitous distribution. This object he kept constantly in view, devoting to it the greater part of the years 1814 and 1815, pursuing his laborious task undismayed by toil, fatigue, or danger, displaying a degree of physical strength, and power of endurance, combined with a composure and fortitude of mind, and blessed with a singular, child-like confidence in a God of infinite power and goodness, whose protection and deliverance he had experienced in so many an instance. Thus supported, and helped on from place to place, he proceeded manfully and cheerfully in his mission of mercy, encouraged on the part of the population by word and deed, and enabled to testify, as an eye and ear-witness, that the liberal supply, both of the entire Bible and of the New Testament, was esteemed as a rich boon, more desired by numbers of the people than gold, and much fine gold;—that it was eagerly read in their long wintry nights by individuals, and in the family circle, and that thousands abounded in thanksgivings and praise, both to the Great Giver of every good and perfect gift, and to those British benefactors, whom He had vouchsafed to employ as the almoners of His spiritual bounty.

"But whilst thus steadily and zealously executing his honourable commission as agent of the British and Foreign Bible Society, his enlarged mind was also bent upon improving the opportunities thus afforded, to make himself extensively and accurately acquainted with those remarkable natural phenomena, which presented themselves to the view and investigation of the admirer and lover of God's wonderful works in creation. He, in consequence, visited and inspected with ardent and indefatigable zeal the awfully sublime, yea, often terrific scenes, which abound in that land of volcanoes, in which often a strange conflict is seen between the elements of fire and water; between boiling hot springs, and all the cold and freezing changes of snow and ice. There we find our traveller climbing up and descending mountains, standing between thundering masses of melting lava and rushing floods, and exhibiting an indomitable courage, amounting in the opinion of his hardy Icelandic guides, to almost a provocation of dangers so immediate and threatening, that even a spectator at a distance could scarcely refrain from mingled feelings of admiration of his courage and calm self-possession, amidst surrounding scenes of horrors, and of disapproval and condemnation of a spirit of presumption, exposing health and life to needless risk and sacrifice, similar to the temptation which our blessed Lord condemned, when He repelled the tempting solicitation of the devil to cast Himself down from the pinnacle of the Temple, by that stern word of command—'Thou shalt not tempt the Lord thy God!'

"When I read his description of what he actually encountered, I felt insensibly alarmed for—and yet constrained to thank God with him, for his hair-breadth escapes from heights and rocks, whence by a single slip of his feet, he might have been precipitated into an abyss of irretrievable ruin and destruction. Yet this very boldness, yea, rashness, enabled him to witness and describe scenes which few, if any, of his predecessors in travel had dared to approach so near, and to observe so closely; and having finished reading the account of the whole of his tour, I could not but join him in magnifying and exalting the glorious name of God, for having so marvellously preserved the life, and strengthened the health of one of His devoted and confiding servants, for an endurance of all the hardships and perils of a journey, in which he had to cross deserts scarcely ever trodden by the foot of man.

"The scientific knowledge he possessed, and the ability to communicate the result of his observations and researches in so clear and intelligible a manner, render his two volumes on Iceland a truly valuable addition to those works previously published by men distinguished by their talents and learning, some of whom were natives of Iceland, others Danes, Norwegians, and Britons.

"Another qualification which rendered Dr. Henderson peculiarly adapted for the successful accomplishment of his Mission to Iceland, was his penetration into the intellectual, moral, and religious state of the Island from the period of its first discovery, the original profession of the heathen religion by its inhabitants, their conversion to Christianity, their submission to the Papal authority, and their gradual adoption of the principles of the Reformation. Dr. Henderson being a good Icelandic scholar, he was thus enabled freely to converse with all classes of the native population, from the learned clergy and gentry, to the illiterate farmer and day-labourer; from the aged and those devoutly attached to primitive Christian simplicity and integrity, to younger individuals not unfrequently sympathizing with the more modern school of free-thinkers;—from those who reside in sea-ports and factories, to those scattered in the more remote and secluded parts of the country. Living, as he did, under the influence of sound Christian principle, feeling the constraining love of Christ, and experiencing in his own walk and conversation the happy effects which a spirit of true, genuine, active benevolence is calculated, sooner or later, to produce, he went about from place to place, a burning and shining light. Conciliating the respect, and winning the affection of high and low, he impressed their minds with the conviction, that the Sacred Volume of Inspiration which he took such pains, and endured such hardships to diffuse among strangers far remote from his own native land, was esteemed by himself as a pearl of great price,—that it was the man of his own counsel, the daily companion of his travels, the support of his mind in all the trials of life, the rule of his conduct, a solid consolation and cheering hope amidst surrounding scenes of terror, and in the prospect of death.

"Thus joyfully and manfully proceeding on his errand of mercy, he was treated by high and by low, by the clergy and the laity, in the most respectful manner. He was most kindly and hospitably entertained, often accompanied part of the way by those who had afforded him in their houses every accommodation and comfort in their power,—or provided with safe guides, and dismissed with prayers, benedictions, and other affecting marks of the liveliest gratitude and Christian affection by our Icelandic brethren,—and which they desired to evince to one, who had been sent to them from a far-distant nation as a messenger of peace, and an angel of mercy, with the gift of that Holy Book, which had already proved to millions, and would in time to come prove to generations yet unborn, an inexhaustible source of the purest instruction, and the most solid consolation.

"Two affecting proofs of this grateful recognition of Dr. Henderson's mission, and valuable services, were given to him before he took his final leave of the Island. He was accompanied by a band of natives to the sea-shore, who there on bended knees implored the special protection and benediction of God, both on his own person, and on the nation, as whose representative and almoner of their bounty he had been sent to them; and then he was presented with a beautiful poem in the Icelandic and Latin languages, composed by their celebrated poet, the Rev. J. Thorlakson, addressed to the British and Foreign Bible Society, from a translation of which the following two verses are selected as a specimen of the spirit which they breathe:—

"'Society of Christ! most dear
To Heaven, to virtue, and to me,
For ever lives thy memory here;
While Iceland is—thy fame shall be.
The triumphs of the great and brave,
The trophies of the conquer'd field—
These cannot bloom beyond the grave,
To thee their honours all shall yield.

"'Yet, not the harp, and not the lay,
Can give the praise and blessing due;
May He whom heaven and earth obey,
Ye Christian fathers, prosper you:
May He,—if prayers can aught avail,—
No joys in life or death deny;
Crown you with fame, that shall not fail,
With happiness that cannot die!'—

"*The Savoy, January*, 1859."

The above beautiful compendium will doubtless have awakened in the reader's mind an earnest desire for details more minute. An endeavour shall be made to illustrate the foregoing statements by the adduction of a few particulars.

With hearts bent on pushing forward the schemes decided upon in the Helsingburgh conference, the three good and holy men went their separate ways. But the lesson was again to be taught, that those who work for God must wait God's time. The longed-for document,

which alone could render it prudent for Mr. Henderson to enter the dominions of the Dane, was not forthcoming. The king had referred the matter to the Chancery. The Chancery knew nothing about it, but promised to look into the business ;—an indefinite hope this, when the proverbial dilatoriness of official bodies was taken into account. Time was precious. Could no better use be made of it, than spending it in such inaction at Helsingburgh? A trip to Lund was resolved on, not for the mere gratification of exploring an ancient town, known in history as the "papal metropolis of the North," nor for the sole sake of re-visiting its Academia Carolina Gothorum, but for the purpose of bringing the object of the Bible Society under the direct notice of that University's leading members.

"Neither Hylander nor Ekenstam was at home. I went and introduced myself to Norberg, Professor of the Oriental languages, and was heartily received. . . . . He is the same man whom Dr. Blayney calls Mr. Norberg, the learned 'Swede.'* He has made me a present of a copy of his Syriac Codex, which he copied at Milan. I presented him with a rough draft of the Bible Society's operations; and after seeing a Nazareen MS., which he is now about to publish, together with a Geography in the Turkish language, I took my leave. While at dinner at the inn, his man came with the

* Dr. Matthias Norberg, Councillor of Chancery and Regius Professor of the Oriental and Greek languages, a noted scholar, whom the bard of Scania alike in prose and verse has memorialized as one "of simple speech and patriarchal worth, in innocence a child, in wisdom old." (See Tegner's "Lefnadsteckning;" and the dedication to Norberg of his celebrated poem on the Children at the Lord's Supper.) On one point, the two friends were at variance. The poet was a Buonapartist; the linguist's sympathies were with England. Hence the latter was especially ready at this juncture to welcome a visitor from Britain, the land which he was wont to call "the protectress of human as well as of divine rights." The visitor's taste for comparative philology would gain him additional favour in the eyes of one who peculiarly excelled in that department. It may be added, that the gift above referred to was not laid aside and forgotten: citations from Norberg's Codex occur in my father's Commentary on the Minor Prophets (Amos v. 8, 26).

books he had presented to me, and invited me to stop and dine next day with him. I did so, and had an opportunity of recommending to several of the Professors the grand importance of the circulation of the Holy Scriptures. Several of the Magisters waited on me at the inn, in full dress. One of them, in particular, I had conversation with in private, who promised to interest himself to the utmost for the Bible plan. He, along with some others, is going to publish a work entitled '*Jurnal för Religions Lärere*,' and I have promised him an account of the Bible Society, which he is to insert. I likewise formed a very interesting acquaintance with Collega Arrhen from Carlscrona. He is intimately acquainted with Hylander; and has undertaken on his return to recommend him to institute an enquiry into the state of his parishes with respect to Bibles. He has to do the same at Carlscrona, and to write to several clergymen in the country; and to report the same to the Stockholm Society. I particularly recommended the formation of a Bible Society at Lund; but the prejudice that it is an affair of the Brethren operates much against it there."

This prejudice is likely to have arisen from the fact that Professor Hylander, the first acquaintance of Messrs. Paterson and Henderson at Lund, was known to be a Moravian at heart. The tracts left with him six years before, and which he immediately translated, had no doubt some connection with what Kahl alludes to in a recent work on Tegner's contemporaries, when he tells us that the Professor published and gratuitously distributed copies of a pamphlet on the scheme of salvation,—its basis, its medium, and its law;—a proceeding which could not but be distasteful to the formalists who abounded in his day.*

* From the above writer we learn that Dr. Anders Hylander was a man endowed alike with gifts of the head and of the heart; disinterested, upright, and conscientious; kind, generous, and cordial; a diligent lecturer on Old Testament exegesis and symbolic theology; no mean Orientalist; and so devoted to grammar, that his puns and tropes, alike on familiar and on formal occasions, were apt to savour of mood or tense, number or case. He had a remarkable flow of spirits, was a keen satirist, and so thoroughly showed himself the cheerful Christian, that Tegner coined the word ὑλανδίρζειν in reference to the ease with which he could turn from the grave to the gay, and back again from the sportive to the

The result of this second and more important visit to Lund will be seen in the sequel. In the mean time, it may be well to notice the strong presumptive evidence furnished that Mr. Henderson had already made no inconsiderable progress in the Syriac, though the date of his having commenced its acquirement is unknown. If it seems to any, that he had done comparatively little in the first seven years of his residence abroad, it remains to be shown, that the long season of preparation thus enjoyed was not only a direct benefit to him, as an author, in the department of biblical criticism, but also an indirect advantage to him, as a Bible Society's agent, by facilitating his intercourse with those men of learning in foreign Universities, who had it so much in their power to promote or to impede the forming of Associations throughout the length and breadth of Scandinavia.

Patience was still tried in waiting; but it was found unwearied, and was ultimately rewarded.

Helsingburgh, August 23, 1812.

"You see I am still in Sweden. Yes, indeed, I have had a long stay in Helsingburgh. My patience has been completely exercised. Twice a week I have veered from hope to doubt, and from doubt to expectation. I have, however, accommodated Hab. ii. 3, to my petition: 'though it tarry, wait for it, because it will surely come, it will not tarry.' And *it has surely come!*"

The Danish Chancery had gone about the matter with much of cautious jealousy; but on instituting enquiries about the petitioner's former residence in Denmark, and his present intentions, they received from the Etatsraad

serious. His chief delight, however, was in the excellent of the earth; and it was with the followers of Zinzendorf that he held refreshing communion of soul. In 1830—five years after the death of his only son Sven Hylander, whose early removal from the walks of literature was deplored as a national loss—the aged man of eighty breathed his last, peaceful and trustful in death as he had been in life.

Thorkelin a written statement, giving a full account of the whole affair, with an assurance that the two Englishmen were "as much attached to the King and Constitution of Denmark as was compatible with due regard to the interests of their own native land," and were men so indubitably trustworthy that he could pledge with pleasure all the property he had in the world in behalf of their character. Such being the result of the investigation, the Chancery sent the petition back to His Majesty, with a strong recommendation that it should be granted. Mr. Owen states that this was owing in part also to the good offices of H. F. Horneman, Esq., a Danish member of the London Committee.* The royal assent was vouchsafed, and official documents were forwarded through the Consul-General, yielding every privilege requisite for the furtherance of the object, and according him a welcome into the country as a "Trofast Ven" (faithful friend) of Denmark. It was one instance out of many, in which he had reason thankfully to adopt Ezra's hallelujah (ch. vii. 27, 28), and to praise God for the mercy extended to him before kings and counsellors. "I do not remember," he said at a later period, "a single instance of any individual in power to whom I have applied for liberty to do good, having refused me. The Lord has wonderfully turned their hearts to that which was for the good of His cause."†

A considerable number of the Icelandic Testaments that were on hand were at once forwarded to the island, where they were "instantly disposed of, and eagerly bought." The new edition was attended to without delay, but not without difficulty. Five-and-twenty sheets were found to have left the press; but on seeking to expedite the work,

* History of the Bible Society, vol. ii. p. 220.
† Jubilee Memorial of the Religious Tract Society, p. 88.

obstacles arose. The Danish currency had greatly diminished in value, while exorbitant war-prices were charged upon every article of food.* The Vaisenhuus printer, who had agreed to the sum of 30 rix-dollars per sheet, and had then obtained an advance to 50, declared it impossible to proceed under 70. It seemed a startling increase. Yet it could not be pronounced unreasonable. Another house, which had at the first sent in an estimate for 55, was applied to; and their charge had risen to 100. Law might indeed have bound the workmen at the Orphan-House to fulfil their contract; but equity could not insist on it, and the Bible cause could not be promoted by an act of oppression which would virtually amount to nothing short of heartless robbery. The only alternative was to yield to the demand, or else to stop the work. Dr. Steinkopff, who was still in the North, was consulted; and with his approbation, the 70 rix-dollars were promised, on condition that the terms should be lowered as soon as a better state of things might render such reduction feasible. When six months had passed, there was a change, but again for the worse. No less than eighteen of the New Rigsbank dollars, equivalent to 108 rix-dollars, were required per sheet; while the return of autumn saw yet another rise, and the 108 became 180. Similar difficulty arose as to the binding of the Testaments that lay in sheets; while a further complexity was given to the business by the very sudden fluctuations in the rate of exchange, and

* A dinner, for example, which had been charged at four dollars could not now be had for less than seven. "The black bread you offered me in Gottenburgh," wrote my father to Mr. Paterson, "and which I refused to eat, is now become my daily fare." Shortly afterwards he had to tell his friend, "I have been obliged to circumscribe myself to *one* room;" and then, looking as he always did at the bright side of things, he expatiated on its airy situation, and its commanding view of "Friederichsberg palace, the sea, and Amage."

the measures arbitrarily adopted by the government to meet the existing and ever-varying posture of affairs. Even those well versed in mercantile concerns, and usually sharp-sighted in their speculations as to the rise and fall of the money-market, found themselves utterly at fault. It is no marvel, therefore, that one little accustomed to the moves, should have been perplexed and well-nigh baffled.

The following letter, written about this time, and addressed to Mr. Aikman, is worth insertion and perusal:—

Copenhagen, Sept. 27, 1813.

"VERY DEAR BROTHER,—It gave me much unfeigned joy to hear from you by Mr. Gillespie, and I felt myself peculiarly constrained to join with you in blessing the great Head of the Church for the strength with which He has furnished you, to enable you to continue your testimony respecting the glories of His kingdom, and publish to ruined men the effectual relief presented in His everlasting gospel. How I rejoiced to hear of the extension of your field of labour—especially that you had access to the poor prisoners, and liberty to announce to them the freedom conferred by Jesus on all who believe in His name! I pray the Divine Spirit to crown your exertions with a rich and abundant blessing; and may you have many of these precious souls for gems in your crown of glory in the day of Christ. I trust when the different scenes of labour and conversion are brought to view in the final enrolment of the redeemed, it will be said of the walls of the prisons you visit, 'This and that man was born there.' Naturally speaking, these spots are favourable to the attainment of the object you have in view. Abroad in the world, where thoughtlessness, dissipation, and folly carry all before them, there is no footing for serious reflections on invisible and eternal things. In the day of prosperity, men forget God and their best interests: but when circumstances of an adverse nature encompass and threaten them,—when left to themselves and the reflections of their own minds,—shut out from the enjoyments of life,—they are laid open to a sense of their own misery, and the mind is naturally disposed to hearken to any proposed relief! Thanks be to God, you *can* propose to them such effectual relief! *can* direct them to an Almighty Deliverer, who came to proclaim liberty to the captives, and the opening of the prison to them that are bound; whose presence can cheer the most gloomy abode, and the virtue of whose merits extends to the most desperate case.

"You naturally expect something from me, relative to the work in which I am engaged in this place, yet it is of such a nature as not to admit of any detail. In the present situation of things, preaching is out of the question. The only way open for doing good is by personal interviews and visits, and the giving away of a Bible or New Testament. I have mostly to do with printers and bookbinders, and I may add money-changers; for the depreciation of the value of money has introduced so much confusion, that thousands who scarcely ever troubled their heads about that article before, are now obliged to turn stock-jobbers and Jews, if they would avoid being imposed upon even in the most common transactions. I have the expectation of getting the last sheets of the Icelandic Bible by the end of the year, and am at present taking measures for getting them bound, that they may be ready for shipment in the first spring-vessels, when, if it be the will of God, I hope on my way to Iceland to have the pleasure of conversing with you *pe-el-pe** respecting many a subject of which I cannot now write you particularly. How I long once more for the fellowship of the saints! My situation is parallel with David's, when he penned the 63rd Psalm; and I think I can say there is a parallelism in our feelings. With him I am still in *Judah*—within those precincts, where God's name is *confessed;* but, alas! it is in a wilderness-corner,—dry, thirsty, and waterless. Here there is no green spot to refresh the eye of the traveller; no company of believers whose τάξις would rejoice the heart of one who reverences the laws of the King of Zion. Here are no currents (*palgê-maim*) of first-rate purity, drawn forth from the sacred fountain to diffuse freshness and verdure all around. The fountains themselves are almost entirely shut up and forgotten. Could I but direct the feet of any thirsty traveller to them, I could nevertheless yet submit to a still longer deprivation of the spiritual advantages resulting from the communion of the faithful. I desire to be thankful that I have constant access to these fountains myself, and that I am privileged to drink of their healing and invigorating waters. The study of the Scriptures, the more it is persevered in, and the more closely it is pursued, opens up the more refined pleasures,—ennobles, and sanctifies the soul. The discoveries also, which we cannot but make in the course of these researches, are oftentimes no less humbling than surprising. Many a time I have been struck with a sense of my own ignorance, when falling on the meaning of a passage which long ago ought to have lain plain to my view. . . .

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* Mouth to mouth: see Numb. xii. 8.

"But I must conclude. You evidently see I am on the stretch for matter, else I would not have dared to write you so incoherent a scrawl. I rather ventured to avail myself of the present opportunity, that you may see I still have you in remembrance, and that I assure myself of your friendship's hiding my faults. I beg you will give my sincere Christian regards to Mrs. Aikman, Mrs. Robertson, and all friends; and commending you to Him whose grace is all-sufficient for you, and who hath promised to keep you as the apple of His eye,

"I remain,

"Your ever affectionate brother in the Lord Jesus,

"EBENEZER HENDERSON."

In the printing business, there were annoyances as to time, besides those that arose as to expenditure. The work-people, since the raising of a regiment from among them, had "acquired such habits of indolence and dissipation, that they did not accomplish in a whole week what they had formerly been used to do in two or three days." The New Testament, of which 5000 extra copies were being printed in consequence of an additional grant from the Society at home, was put into the hand of a second printer; but even this did not accelerate the work so much as was desired. And when the Testaments were ready, it was not found possible to forward them, as the difficulty of getting a licensed ship,* or of venturing them on board an unlicensed one, interposed an effectual hindrance.

* After the breaking out of the war in 1807, there was a risk that the Icelanders would perish of starvation, if wholly cut off from communication with their mother-country; and in consideration of this, licences were granted by the English government to Danish vessels thither-bound; and the trade, under such protection, met with no serious impediment, though, as in the present instance, occasional inconvenience ensued. For the humane measure thus adopted, the Icelanders were indebted to the friendly intervention of Sir Joseph Banks, whose name and title consequently became "familiar in their mouths as household words." "Is Sir Joseph Banks still living?" was the question repeatedly put to the traveller as he went on his way from farm to farm. (Bible Society's 11th Report, p. 367.)

May 11, 1813.

"None of the Icelandic Testaments have yet been sent off. Only one ship has gone this season; and she is taken, and carried into Gottenburgh. The gentleman who has kindly promised to take them all for me is waiting to see what will be the result of the negotiations with England. No licences are granted this year; and he will not run the risk of sailing without one. Another merchant here has promised to get the Greenlandic Testaments forwarded.* They are at the binding, and will soon be ready. I cannot say how you found it: but certain I am, from the difficulties I have had in getting Mr. —— to move a few necessary steps, that had I not come here, the Testaments would never have been bound. He is a good man, but so exceedingly slow and timid."

And again:—

August 7, 1813.

"After all my pains in getting the remaining copies of the New Testament ready for sending to Iceland, and those in the Greenlandic tongue for Greenland, it is not in my power to forward a single box. Bibles and Testaments, which I have ready to send to Norway, are also detained for want of an opportunity. A number which I sent off for Bornholm have been taken by an English cruizer. Thus, you see, I am completely manacled, and can only wait till the Sovereign Disposer of events gives another turn to political affairs."

There was an advantage secured, however, by Mr. Henderson's being further detained in Copenhagen; that, viz., which consisted in his superintendence of the press-work, after it had been revised by a native. His knowledge of Icelandic was already such as rendered his services valuable; while his acquaintance with the original gave him an advantage the corrector of the press did not enjoy. A reviewer in the Copenhagen Literary Journal had attacked the reprint of the New Testament, as issued in 1807.

* These were 300 Testaments purchased for gratuitous distribution, in consequence of instructions received from London. They were transmitted to Greenland at a later date, and received with great thankfulness. (See 12th Report, Appendix, p. 257.)

Mr. Henderson had carefully examined the statements of the critic, and knew how to discern between the true and the false, how to adopt such hints as were valuable, while paying no heed to the allegations that were mistaken or exaggerated. Thus he writes:—

"What the Reviewer says is true of many places of the Old Testament; and I cannot but think that it was of the Lord that I have of late addicted myself to the study of the Hebrew, that I might be in some measure able to judge whether the original be fairly rendered in the present edition of the *Old* Testament. You would not believe the blunders it contains. I make no alteration, however, except in cases of a pressing nature. The Reviewer is also right about the editions, and in what he says about the New Testament hindering an improved version. Happily for Iceland, *it will hinder the introduction of a Neologian one.* I have conferred a good deal of the *New* Testament with the Greek, and find it on the whole literal. Some of the emendations, however, are too commentatory. For instance, "utlegingar gâfu" is by no means a translation of *προφητεία*, although I am convinced it expresses what is intended by the Greek word in the passage."

It is not uninteresting to know that the author of the critique in question afterwards became a cordial friend to Mr. Henderson, and was a zealous promoter of the Bible-cause in Iceland.

The two years which were thus spent by him in the Danish capital, would have been tedious, had there not been great facilities in that city for the continuance of other labours. The translation of "The Warning Voice," and "The End of Time" into Icelandic, was effected beneath his eye, as also that of the tract entitled "Serious Considerations" into Danish. In preparation for his contemplated journey, he was studying the language and ecclesiastical history of Iceland:—

"As to my progress with the language, I cannot say much. I have read through 'Kristni-saga,' or The History of the Introduction of Christianity into the Island. There are some curious things

in it, but its contents in general are very trivial. Baptism was performed by immersion; however, the Icelanders wisely availed themselves of what Nature had provided for them, the *warm* baths. They declared they would not *fara i kalt vatn!* I am now reading 'Hungurvaka,' which takes up the story where the other leaves off. I am often surprised at the richness of the language; and it is amusing to find such a number of English and Scotch words in it. You wish to have an historical account of the Iceland Bible. This I could furnish you with; but it might be better if you would wait till I send you one from the press. I have already filled four folio sheets,* and yet I have not got further than Bishop Gudbrand's Edition of the Bible, 1584. I have here every advantage I could possibly wish. I have been often at the Library, where I have found the first Icelandic Testament, etc."

In a letter, dated, Dec. 1, 1812, we read further:—

"I am pursuing my study of the Icelandic. Every other day my teacher comes to me. I am at present reading 'Orkneyinga Saga.' My Hebrew I am prosecuting vigorously. A Morocco Jew, who has a beautiful pronunciation, reads a Hebrew chapter with me the one day, and I read an English chapter with him the other. I begin to speak a little with him in Hebrew. What would you have thought,—I fell in the other day with a capital work by our well-known countryman Thomas Boston, of Etterick, on the Hebrew Stigmatology† (edited by the famous Mills), for the enormous price of one rix-dollar, or about twopence sterling, *i. e.* at the present rate of exchange."

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* The basis, no doubt, of the first Appendix to his "Iceland," vol. ii. pp. 249—306.

† Mr. Haldane's students were taught the Hebrew without points, Wilson's Grammar, which was then used as a class-book by Professor Moodie, in the University of Edinburgh (see pref. to fifth edition, 8vo, London, 1824), being the one supplied for their use. Mr. Henderson, however, had become a punctist before 1811, as is evident from the Hebrew citations in English character that occur from time to time in his letters; and he was ever afterwards a strong advocate for the use of the vowel-marks, though he never went to the full length of the writer above-mentioned, who vindicated even for the pause-accents "the signature of a divine hand." The "Tractatus Stigmologicus Hebræo-Biblicus," Amsterdam, 1738, was a posthumous publication in Latin. An interesting account of it is given in Boston's Life, where we read minute details as to the progress of the MS. from 1716 to its completion in 1727. The author there narrates how the first dawning of the idea broke in upon

Such was not the only cheap purchase he made at this season. Not unfrequently has he been heard to tell of an old duodecimo volume, for which he gave what at that crisis was worth no more than the incomputable part of an English farthing, and for which, long afterwards, he received eighteenpence from a second-hand bookseller in London! It was an unparalleled investment, but happily woke up in his mind no rage for speculation.

While thus a buyer and a reader of books, he likewise made his *début* as an author. It was only a pamphlet, yet no unimportant one, which he now put forth. He had been planning a more extended work, which he thus describes:—

"The little molehill called 'the Icelandic Bible History' is rapidly rising into a mighty mountain, which may perhaps on a future day obtain the name of *Northern Biblical Researches*. It will contain a particular historical account of all the different translations of the Scriptures, or parts of the Scriptures, in the Northern languages; biographical sketches of the translators or promoters of the same; a translational exhibition of a certain notable portion of the Old Testament, and another of the New, in parallel columns; and a critical examination of the different renderings of the more celebrated passages," etc. etc.

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him when reading Cross's Taghmical Art, and how he was led to some "sweet discoveries" of Scripture-truth "by the means of the accentuation;" how he gained further insight into the system, pursuing the study of the accents "like fire," so that he "could hardly get his heart from off them;" how he fell in with Wasmuth, but found "so many turnings, and windings, and heaps of irregulars in that learned man's account of them," that he laid aside the volume as less helpful than personal research; how he prayed and worked, and worked and prayed, till he came to take it as his "polestar" that the "true construction of the words of the text is to be determined by their accentuation as the rule thereof to us, and not the power and value of the accents by what seems to us the construction of the words;"—nay, even that "a happy explication or genuine representation of the nature of the accentuation of the Hebrew Bible, in its natural and artless contrivance, is the only thing wanting *to procure it the same awful regard* with the other parts of the sacred text."

This scheme was never carried out in its entirety; yet it is interesting to find ourselves thus behind the scenes, in a position where, as we mentally turn over the leaves of the folio that was *im Werden*, we can note the several fragments which were actually given to the public,—either in an isolated form, as in the one immediately to be noticed, or by incorporation with some more portable and popular work, such as those on Iceland and on Russia; while, interspersed throughout the whole, we perceive the valuable materials, which so largely contributed to fashion and furnish the mind of the Scripture-exegete.

The treatise on "Hans Mikkelsen"* was selected for immediate publication, in consequence partly of the hope that its appearance at this time would create a renewed zeal for the promulgating of the Danish Scriptures, and partly because of the interest which it had awakened in the mind of a literary friend, who requested that it might be brought out under his auspices. The request was a proof of extraordinary candour on the one side, and of successful investigation on the other. The gentleman in question had stated, in one of his printed works, that the first Danish translation was "a daughter of the Vulgate,—the only Latin text at that time known." In a long conversation with him, Mr. Henderson satisfactorily disproved this, by showing that the version of Erasmus, having appeared in 1516, 1519, and 1522, had been prior to the publication of Mikkelsen's earliest edition, which left the Leipzig press in 1524; and also by exhibiting a collation of passages in which the newer Latin renderings had been followed in preference to those of the Vulgate.

* A Dissertation on Hans Mikkelsen's (or the first Danish) Translation of the New Testament, by Ebenezer Henderson. 4to, Copenhagen, 1813, p. 26.

"Ja, dèt er aldeles afgiörende,"—"Aye, that settles the matter completely!" was the frank avowal that the reasoning had amounted to a demonstration.

The pamphlet consists of twenty-six pages. The first portion is historical and descriptive; the second, critical and argumentative. The possession of the Danish New Testament, in the vernacular, is shown to have originated with Christian II., a monster unmitigatedly cruel and depraved, if we are to believe *in toto* the chronicles handed down by popish historians, but a prince whom the later annalists of the kingdom are inclined to acquit of such unqualified delinquency. Obliged to flee his dominions, the unfortunate exile,—for unfortunate he was, whether that doom had been justly or unjustly incurred,—took measures more active and successful than he had yet done* for the promotion of his country's spiritual welfare. Be his motives what they might—(and there are those who ascribe his zeal for the Reformation only to a revengeful feeling against the Papal see for thwarting him in his career of crime)—he entrusted the execution of his design to his secretary, Mikkelsen. The latter had voluntarily accompanied the royal family into Flanders, where under the protection of their relative, the Stadtholderinn, Margaret of Austria and Burgundy, they found a retreat from the rebel's sword, though not from the strife of words and the hostilities of a covert persecution. The preface written by Hans is given in the Dissertation at full length, both in the original and in a translated form. It is also clearly shown that the king had enjoined no more than the translating of the Evangels, including therewith the book of Acts, which was regarded

* In 1515, Pedersen had, under his sanction, published in Danish the Gospels and Epistles for the year.

as a supplementary part of Luke's Gospel. The Epistles and Apocalypse were undertaken by Mikkelsen of his own accord; and hence, it is argued, feeling less constrained in this portion of his task, he was emboldened in the latter half of his version to follow the German more frequently than the Latin.*

A favourable notice of this brochure appeared in the *Dansk Litteratur-Tidende*, No. 22, (1813.) It opens with expressions of surprise that an Englishman should at such a time be found in the Danish metropolis, studying the history of Danish literature,—an evidence, no less acceptable than rare, of that bond whereby science and religion can, even amid the devastations of war, unite the inhabitants of Christian Europe each to each. After alluding to the well-known purpose of the author's residence in Copenhagen in behalf of the Bible Society, the reviewer adds: "Scarcely could that community have chosen any one more fit to carry out its beneficent purpose in the North than Herr Henderson, whose intimate acquaintance with the Northern languages, and indefatigable zeal for the diffusion of the Holy Scriptures are discernible in the above-named treatise." The nature of the publication is then set forth, its research and accuracy commended, and its argument justified. "Det synes ikke at noget kan indvendes mod denne af Forf. vel understöttede Mening;" *i. e.* "It does not appear that any objection can be taken against this ably-sustained opinion of the author." One criticism is made, viz. that whereas the author traces a commixture

* There are some who, with Dr. Stebbing (Church Hist., 1842, vol. i. p. 489), conclude that the Gospels and Acts were translated by some other hand; but the theory of a task in part delegated, and in part spontaneous, is not incapable, perhaps, of accounting for the difference of style, and for the independent tone of that preface which bears Mikkelsen's name.

of Swedish dialect with Hans Mikkelsen's Danish, a circumstance which he supposes to have been attributable to his having been the burgomaster of Malmö, the reviewer considers it by no means impossible that in the days of Christian II. the inhabitants of Scania and those of Zealand may have been homoglot.

Despite the engrossing nature of such studies, Mr. Henderson became neither an egotist nor a recluse. He had a heart to sympathize with friends at a distance, and found time to express that feeling by consolatory words in their seasons of sore bereavement. Witness the following to Mr. Paterson on the loss of his first wife :—

Copenhagen, April 6, 1813.

"My very dear Brother,—I yesterday received your very afflicting letter of the 19th ult., and cannot describe the effect it produced upon me. I was obliged to lay it down twice before I could finish it. The fountain which has been dry ever since I missed my eldest nephew in 1810, on my return to my brother's house, again gushed out tears to the memory of one who was dearer to me than a sister. Were it practicable, I would undertake a pilgrimage that I might weep over her grave. But the words of the angel forcibly strike my mind : 'He is not here : for He is risen, as He said.' Our deceased friend hath only left her clayey tabernacle behind her. She herself is no longer within the precincts of mortality. She is risen ; she is exalted, and now reigns in glory with Christ Jesus. Freed from all sorrow and frailty and pain,—completely freed from sin, the fruitful cause of all these,—with what unutterable delight she now stands on the sea of glass, and having exchanged her earthly harp, which with so much pleasure she tuned to the praise of her Redeemer, for 'the harp of God,' she now sings the song of Moses, the servant of God, and the song of the Lamb. She hath entered the land of peace and life and love : she hath entered into the joys of her Lord. . . . And, oh ! with what delight will she not receive the information which is published at the court of heaven by the messengers of our glorious King, when from time to time they announce the glorious effects resulting from the Russian Bible Society, yea, and the good effects attending your exertions to the end of your days in the service of Christ.

"I know, my dear brother, that you must be sensible of a void which no earthly object can fill; but I know also, that you are acquainted with Him who can fill it. And oh! what a mercy! this hath happened to bring you nearer to Himself, to quicken you in His ways, and render you more useful in promoting His cause in the world. It is my earnest prayer that He would richly impart the consolations of His Spirit to the solace of your troubled heart, and grace to improve the trying dispensation to His glory. My sympathy, which you know you have, can avail you little; but the sympathy of Jesus, our merciful High Priest, you will find effectual. He bare our griefs, and carried our sorrows, and He has a fellow-feeling of our infirmities. To His grace I commend you. I hope soon to hear from you, and to be informed of your experience of the Divine faithfulness in the fulfilment of His promise, that as thy day, so shall thy strength be.

"I am,
"Your affectionately sympathizing brother,
"EBENEZER HENDERSON."

The interests of neighbour-lands were promoted, and the efforts of brother-Christians were seconded. At the instance of the excellent Mr. Van der Smissen of Altona, he wrote to Edinburgh in behalf of Northern Germany, begging for its inhabitants a grant of Psalters in the vernacular. He represents the afflicted condition into which the ravages and anxieties of war had plunged them, and then asks—

"What more essential service can we do them, than put that book into their hands, which more than any other is calculated to sweeten the bitterness of adversity, and fill the desponding mind with joyful hopes amid the darkest hours of sorrow?—that book, which excites and gratifies our tenderest and finest feelings, by supplying us with strains of the most exalted devotion, and pouring into the soul the healing balm of divine consolation!"*

Social intercourse was also maintained with friends near at hand, and the spiritual interests of those over whom he had watched, and could still watch, both in Copenhagen and Elsineur, were perseveringly heeded:—

* Missionary Magazine, vol. xviii. (1813), p. 550.

"I have had several conversations with Mrs. ——, and begin to entertain hopes that she may have found the Saviour. She has all along been going about to establish a righteousness of her own, and I assure you it has been no easy matter to get her to abandon the ideas, or at least the expressions, *do*, and *endeavour to do*."

"Mr. G——, I am sorry to say, is beginning to lose hopes of the success of his plan. In these hard times he has enough to do to make both ends meet. I hope something will cast up for him. I have also some hopes that these temporal troubles will be the means of leading him to think more seriously on eternal things."

New acquaintanceships were formed, and these were made serviceable to the great cause he was employed to advocate:—

"I have formed several interesting acquaintances since my arrival here, of whom the principal are Professor Thorlacius,* a descendant of Gudbrand Thorlakson, who first furnished the Icelanders with the whole Bible. He is an excellent man, and takes a deep interest in the cause of religion. Also the Divinity-Professor Möller;† Professors Nyerup‡ and Werlauff.§ I have found quite a home at the Rev. Mr. Manthey's, an old German minister. He was the first I heard preach the gospel here, and really I might easily have been persuaded that it was Luther arisen from the dead. His manner and doctrine completely exemplified the idea I had formed of the Reformer. . . . I have also a warm friend in the Rev. Mr. Göricke. He was in Paris during the Revolution, and only left it about three years ago, when he got a call to the Garrison Church

* There were two Thorlaciuses, father and son, both eminent critical and antiquarian scholars. The elder, Skule Thorlacius was still living; but there is reason to believe that the one above referred to was the son, Prof. Börge (Birgerus) Thorlacius, who at a later period became one of the Danish Bible Society Committee.

† There were two Divinity-Professors of this name, as will appear from a subsequent letter.

‡ Prof. Rasmus Nyerup, distinguished among other attainments for his collection of proverbs, his edition of old Danish poems, and his contributions to lexicography.

§ Prof. Erich Christian Werlauff is known as the author and editor of various historical and geographical monographs, and as the main compiler of the folio volumes that catalogue the books which are found in the Royal library of Copenhagen.

as German preacher. I cannot express how much I esteem him. I always hear him and Mr. Manthey, when they preach. Mr. Göricke has a considerable share of natural eloquence."

An interesting account is given of Dr. Steinkopff's preaching at the above church, in November, 1812:—

"Our dear friend Steinkopff passed this way about three weeks ago, and favoured us with his company for about eight days. I have every reason to believe that his visit has not been in vain. His conversations with several persons of high rank relative to the worth of the Holy Scriptures, and the necessity of their circulation and perusal in order to the true happiness of a man in his individual, social, and political relations, cannot but have been attended by salutary consequences. We were favoured with two sermons from him. In the forenoon, he preached in Hellig Geist's Church, and exhibited Christ as the wisest Teacher, the greatest Wonder-worker (Wunderthäter), the holiest Pattern, and the almighty Saviour and perfect Atonement of a sinful world. It was in the afternoon, however, that he excelled. He then preached in the Garrison Church, and his sermon was, from beginning to end, every way worthy of the Secretary of the Bible Society. Immediately after singing the second hymn, he began by observing that many useful books had been put into the hands of mankind both in ancient and modern times, but that of all that had ever been published none was to be compared to one Book which generally went under the name of the Bible, or the Holy Scriptures. It is impossible to describe the effect produced upon the congregation. Not so much as an atom moved from its place which by its concussion with other particles of matter could have obstructed the gracious sounds which issued from his lips. It was as the silence of death. The audience looked to the pulpit with amazement as if they stood in doubt whether it was occupied with a man or an angel. Having finished his short introductory address, he gave out a verse which directly bore upon the subject, and then preached from 2 Tim. iii. 15. In his discourse he showed that it was the duty of all to esteem, peruse, follow, and circulate the Holy Scriptures. After the sermon, Mr. Göricke, for whom he preached, put up a most sensible and pathetic prayer from the altar. It was evident he had caught a portion of the caloric."

Of Bishop Münter's kindness, the following record is preserved:—

"Not long after my arrival, the Bishop went on a visitation through Zealand. Previous, however, to his leaving the city, I paid him my respects twice, and was received with the utmost frankness; the plans of the Bible Society were highly commended.* I was honoured one afternoon with a visit from him, when he rummaged all my books, and took some away with him. . . . The first time I saw him after his return was at a book-auction. He reached his hand across the table, and asked how I did; and as he was in contact with somebody for a rare Bible, he cried out, If it was Mr. Henderson that bade? On being answered in the negative, he bade on. Last night as I was walking down the street leading to the auction, he was coming up with two books under his arm. 'Oh,' said he, 'there is nothing worth going for;' and taking me by the lapell of the coat, said, 'Come home with me.' I did so, saw his library, and ultimately he himself broached the business. I subjoined a few observations tending to point out the extensive utility of such an institution, and concluded by informing him of the proposal made by my Constituents. '£500! that was noble indeed!' He then mentioned the deep, very deep interest he took in the affair, his earnest wishes to see it brought about; but in the present state of things he did not conceive it possible; as soon as peace came, it should be the first thing, etc. etc. I endeavoured as much as I could to lessen the mountain of difficulty, and mentioned the present course of exchange as remarkably favourable. He then mentioned that he could not take the lead. I replied, we did not suppose that he perhaps with propriety could; but his countenance and support on its being formed we laid our account with. These, he assured, would not be wanting; 'Only Peace! Peace!'. . . . In short, the conversation was the most encouraging I have had since I saw you. The subject dropped by our both agreeing, in the mean time, till we saw how things went, to prepare the way; and he particularly referred me to our friend T——, who, I assure you, takes a warm interest in the Bible plan."

In March, 1814, Mr. Henderson received a summons to hasten into Sweden, there to meet his friend Mr. Paterson, who was on his homeward way from St. Petersburg. They spent a fortnight together, enjoying each other's society, and

* Bishop Münter had already been in communication with the members of the Bible Society, having written to the Archbishop of Canterbury a letter expressive of his gratitude and his good wishes; but he had formed as yet no design for the establishment of a similar institution in his own land. See Owen's Hist. of Bible Society, vol. ii. pp. 217—220.

that of the Christians in Gottenburgh, in which town they were glad to find that a Bible Society had recently been established.* On leaving Gottenburgh, he writes, "The sun shone, the larks sang, and my soul rejoiced in the God of my salvation." On the road between Quillibe and Halmstadt, he met with an interesting incident, of which he forwarded an account to a friend who inserted it in the Scotch periodical that had taken the place of the Missionary Magazine. It proves that his intercourse with clerical and university magnates had not made him unmindful of the worth of immortal souls in the lower walks of life. Of the post-boy who drove him, he thus writes:—

. . . . "The boy was only about fourteen years of age, but discovered a degree of intelligence and knowledge of the Scriptures, seldom to be met with among his equals in rank and years, in these northern parts of Europe. Immediately on leaving the station, I took occasion, from the mildness and serenity of the evening, to make an observation on the goodness of God, as displaying itself in a great variety of ways towards the children of men. As I did not expect any particular answer, you may judge how agreeably I was surprised, when I found the boy taking up the subject, and replying, —'Yes, indeed, Sir, the goodness of God is inconceivable.' 'It gives me pleasure,' I proceeded, 'to find that you are not altogether unacquainted with His goodness; can you tell me what is the greatest proof God ever gave of it to mankind?'

"'His holy word, Sir.'

"'Why, certainly, that is one of the principal gifts we have received from Him; but is there not a greater?'

"'Yes; His only-begotten Son.'

"'You are right: God could not have bestowed on us a greater

* For an account of its formation, Nov. 4, 1813, see Owen's Hist. of the Bible Society, vol. ii. p. 389, etc. Dr. Gustavus Brunnmark, in reporting its establishment, wrote: "I found the minds of many already prepared for this good work; inasmuch as the Annual Reports of the British and Foreign Bible Society, and the high reputation of the Rev. Ebenezer Henderson, who had upon many occasions advocated its cause, had been powerful means in the hands of Providence to pave the way." (British and Foreign Bible Society's 10th Annual Report, p. 148.)

gift than His Son; and next to Him is the Bible, which makes us acquainted with Him. I hope you read the Bible?'

"'Always, when I can get an opportunity. Through the week I am obliged to work hard, and can never find time; but of a Sabbath evening I always read in it, when none of the rest of the family are perusing it.'

"'Then you have not a Bible of your own?'

"'No, Sir; it belongs to my master, yet he does not hinder me from reading in it when I have time.'

"'It appears from what you say that you are at service?'

"'Yes, Sir.'

"'Are your parents alive?'

"'No; my mother died when I was two years of age, and my father when I was seven.'

"'Is it not encouraging, however, to reflect that God is your Father?'

"'True, Sir, He is the proper Father, and besides Him there is no father, either in heaven, or upon earth; those who gave me birth have left me, but He will *never* leave me;—He is so kind and merciful, I need never be afraid of any want; He will always provide for me.'

"'I am happy to see you put your confidence in God; but can you tell me what moves God to be so kind to you?'

"'Oh! Sir, nothing but His own goodness.'

"'You have no idea, then, that the goodness of God depends on your own deservings?'

"'The Lord have mercy upon me if it did!'

"'But do not you suppose there may be some people in the world that are so good, that they merit the Divine favour?'

"'No; the Bible says they have all sinned and broken the law of God.'

"'Is God a holy and just Being?'

"'Yes."

"'It follows of course that He must hate all sin?'

"'Surely.'

"'How is it possible, in this case, that any sinner can be justified before God? Is any one sufficiently righteous to be able to stand before God on the footing of his own works?'

"'No; there is none righteous; no, not one.'

"'By whose righteousness, then, must we be saved?'

"'By the righteousness of the Saviour.'

"'Can you tell me wherein the righteousness of Christ consists?'

"'He suffered for us. He suffered for our sins.'

"'Had he no sins of his own to suffer for?'

"Here the boy was somewhat surprised, but recollecting himself, went on: 'If He had any, He must have suffered for them likewise; but I do not suppose He had any. No, indeed, when I think of it, he was conceived by a pure Virgin of the Holy Ghost, and therefore could have no sin.'

"'Did Christ die in the same way that men in general die?'

"'No.'

"'Where or how did He die?'

"'On the cross.'

"'What became of Him after He died?"

"'He was buried.'

"'Did He remain in the grave?'

"'No; He rose again.'

"'Where did He go to after His resurrection? did He remain on earth?'

"'No; He ascended up to heaven; where He now sitteth at the right hand of God the Father.'

"'Will He ever come again to this world?'

"'Yes; He will come to judge it at the last day.'

"'Christ is the Judge, then, as well as the Saviour of the world?'

"'Yes; and there is no judge like him. Other judges profess to be righteous, but He is the righteous Judge. None can escape His judgment.'

"'It gives me pleasure,' I repeated, 'to find that you are so well acquainted with these things. But would you not like to have a Bible or a New Testament of your own, that you might read more about them, and be made better acquainted with them?'

"'Oh yes, Sir, but I am not able to buy one; it is so dear, and I have only five dollars a year from my master, which hardly keeps me in clothing.'

"'Well,' I replied, 'as you manifest a desire to read the word of God, and as I have every reason to hope you will make good use of a New Testament, though it is not in my power at present to procure you one, as I am going out of the kingdom, yet I will write to one of my friends in Gottenburgh to send one to you.'

"'God bless you, Sir, for your kindness,' was the only answer he could make, his heart was so overcome with joy and gratitude.

"We had now proceeded within view of a gentleman's house, where I had met with the most hospitable treatment when on my journey north. In company with two fellow-travellers, I had with the greatest difficulty passed immense wreaths of snow, and found ere I had got half way to the next station, that light as the sledge was, there was no possibility of proceeding. To think of returning

was equally out of the question, as the horses were quite knocked up. A country-gentleman, in the vicinity of whose house we were thus situated, seeing our distress, came out and kindly invited us to take shelter under his roof till we saw how the weather and roads might turn out. We accepted of the invitation, and spent a day and a night at his house, and were quite overloaded with kindness by the whole family. They seemed to feel the most exquisite luxury in the exercise of hospitality. . . . .

"On [again] arriving at the house, I made the boy stop till [*i. e.* while] I stepped in once more to thank my kind benefactors. We had not exchanged many words, when the gentleman produced a book, and said, 'Here is a Swedish New Testament, which one of you forgot [when] with us.' I immediately recognised it as belonging to Mr. H—— of Gottenburgh, and could not but break out into exclamations of wonder and surprise at the coincidence of events under the Divine government; adding, that I would give the New Testament to the boy who drove me, and be responsible for it to its previous owner.*

"When we set out again, I asked the boy if he recollected what I had promised him? 'You had the goodness, Sir, to promise me a New Testament.' 'Well,' I said, 'and I have now got one for you.' 'It cannot be possible,' was his reply. 'Indeed it is,' said I, and told him the circumstances of the case. 'It has been ordered of God!' he exclaimed, and declared he could not be sufficiently thankful for the gift: 'but, Sir,' he added, 'I cannot possibly think of taking it, except you write a note certifying that you have given me it; else people might suppose I had got it in an improper way.' This I promised to do on our arrival at the inn.

"We now arrived at the town; and after getting my baggage conveyed into my room, I wrote a few words on the inside of the boards of the New Testament, and gave it to the boy, who kissed my hand, and wept for joy, on receiving so precious a treasure.

"What a concurrence of circumstances to effect the Divine purpose! I was to undertake a journey to Gottenburgh in the midst of the severest winter ever remembered; the roads were to be impassable; we were to stop exactly at that part of the road where the gentleman above-mentioned resided; he was to open his door for our reception; one of my companions was to have a Swedish Testa-

* Writing to Mr. Paterson, he says, "The Swedish New Testament was Mr. Hedberg's. Give him my compliments, and tell him to debit me for it." It can hardly be needful to say that the Testament would not have been thus disposed of, without the moral certainty that such a course would meet with the owner's fullest approbation.

ment with him; he was to forget it at that particular house; the boy, for whom Providence was working, was to have his turn in driving the evening I returned; he was to drive me, and not a traveller who had gone a little way before me; I was directed to say such things in the course of our conversation, as should lead to the point; and ultimately, the New Testament—that book in which he delighted to read, and which is able to make him wise unto salvation through faith which is in Christ Jesus—is put into his hand. 'How wonderful are the works of the Lord, his ways are past finding out.' It is but a small part we see at present of the connection between cause and effect; but 'what we know not now, we shall know hereafter.'"*

It appears that during the interview at Gottenburgh, a suggestion had been made as to the possibility that Mr. Henderson, when his tour in Iceland was ended, might find Bible-work to do in the regions to the south and east of Russia. This plan was to be laid before the Committee in London. The mere hint of it was enough to pave the way for a new branch of philological study.

"I have this morning fallen in with the title of a book, 'Ueber Georgianische Litteratur. (Wien. 1798),' which I intend commissioning, as also an Armenian and German Grammar, published at Venice. You see where my heart is."

And a fortnight later:—

"I have begun to the Arabic, and after having familiarized myself in some degree with the letters, I find it remarkably easy, the structure being so much like the Hebrew, and there being so many Hebrew words in it. The Grammar will be an easy task. Its richness in words will be the principal difficulty. Bishop Münter assures me the Armenian is one of the most difficult languages of any to learn. It is the remains of the ancient Median."

* Christian Herald, vol. i. (1814), pp. 245—248. The closing paragraph is very characteristic, as evincing the delight my father took in tracing the minutely-interwrought links in the chain of Providence. Those who have heard him preach on "The God of Bethel" (Gen. xxxi. 13) as the God of *providence;* of *communion;* of *promise;* of *performance;* and of *remembrance*, may possibly recall how, in that sermon, he went through the histories of Joseph and of Esther, in a mode similar to the above.

These new pursuits were only a secondary occupation. His main object was the organization of the earliest Bible Society in Denmark. This he longed to see effected before leaving the country; and his efforts were not in vain. The fundamental laws of the Society in London were translated as a platform for the proposed constitution, and were annexed to a Memorial on the subject, drawn up by Pastor Mynster,* which contained a brief survey of Danish Biblical translation and diffusion in past times. The "Address," for so it was entitled, was printed and put into immediate circulation. Mr. Henderson waited on several individuals of note, among whom were the Chancellor of the University, and the celebrated Count Schimmelman, both of whom were highly favourable to the object, the latter becoming President of the Society. With Bishop Münter he had a two hours' conference, in which every detail of the plan was fully explained, and a private meeting appointed for the next evening, at which the friends who were espousing the cause might have free opportunity of making their individual suggestions as to the measures most expedient to be pursued. One of the rooms in the episcopal palace was offered for the purpose, and among those present were "Professor Thorlacius, Rector Magnificus of the University; Dr. E. and Dr. J. Möller, Professors in Divinity; Professor Bröndsted;† the Etatsraad Thorkelin, the Justitzraad Frost,

* The Rev. James Peter Mynster, pastor of the "Lady Church," and author of some highly-esteemed theological Essays (*Kleine Theologische Schriften*), became at a subsequent date the son-in-law, and afterwards the successor of Bishop Münter. It was not the first instance of such a succession. The Right Rev. Dr. Balle had followed his father-in-law, the excellent Bishop Harboe, in the prelatic office.

† The late Chevalier Peter Oluf Bröndsted, Privy Counsellor of Legation to his Danish Majesty, was a man of extensive erudition, and so well-versed alike in classic and Scandinavian lore, that to him was fitly entrusted the work of supervising the chronological arrangement of the

and the Rev. Mr. Mynster." The statutes of the new society were definitely laid down, and nothing remained but to select a *locale* for the first public meeting. The University Auditorium and the Consistorial Hall were freely offered; but neither being thought large enough, the Bishop wrote a letter which was signed by all present, and forwarded to the Free Masons' Lodge, to request the use of their spacious and elegant hall. The governors, who were assembled at the very time when the missive reached, granted permission without delay. Invitations were despatched to "most of the nobility resident in the town, the Magistrates, the Professors, the Clergy, the military, and the principal merchants." Everything was now in fair train. The hopes awakened were of a most exciting nature, and stirred even the phlegmatic Danes to warmth of feeling and of action. "E see! naa, hvem skulde have troet det!"—"See now! well, who would ever have thought it!" was the utterance when this preliminary Committee arose from their consultation;—the utterance of one who, a few days before, had said in desponding tones, "Now Denmark is to be brought to the test: is it possible to get a Bible Society established here, as in most other parts of Europe? then Denmark may be saved! but if not,—if she refuses

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specimens in the medal-room of the Rosenborg Slot, comprising 21,000 Roman coins, not a few Grecian, and a complete series of the national coinage from the earliest period of Danish history. He was Professor of Philology in the University of Copenhagen, and was author of numerous archæological essays, particularly one on "the Bronzes of Siris." In 1826, he published his "Voyages dans la Grèce," in which he embodied some of the observations which he had made in a tour of Southern Europe, Asia Minor, etc., in the years of 1810—1813. With aptness in antiquarian researches he conjoined proficiency in æsthetic attainments; and those who have been privileged to hear the Chevalier perform a voluntary on the piano, will not easily forget the brilliance and distinctness of his rapid execution, and the masterly ease with which his fingers called forth the richly powerful harmonies of sound.

this last attempt to revive the cause of God,—then all is over,—then there remains no prospect but a more dreary one than we have yet experienced!" That crisis was now overpast, its result had been satisfactory, and the good man was able to rejoice with the joy of both a Christian and a patriot. It was a joy that found vent in deeds as well as in words. "My right hand in folding and addressing these letters, was Mr. B——, who, seeing the turn things had taken, got quite enthusiastic for the object. He stayed a complete day from the Exchequer on purpose to help me."

The following account of the meeting was addressed to Mr. Paterson, then in Edinburgh:—

Copenhagen, May 29, 1814.

. . . . "It was about a quarter past five on the 22nd inst., that I got to the Free Masons' Lodge. You may conceive what were my feelings when I found a large assembly already collected. I had no sooner entered, than the first Deputy in the Court of Chancery came up to me, and said, 'Come, Mr. H——, here is an old gentleman, my father-in-law, who wishes so much to see you.' I had often heard of him, and read a small pamphlet which he published lately, but found in him what far exceeded my expectations,—a true Nathaniel. He is upwards of eighty years of age, and only comes to town twice a year, on the birthday of his daughter or her husband; but the present occasion was too important not to call for an extraordinary visit. . . .

"The meeting was numerously and brilliantly attended. I suppose there might be about two hundred people present. It was honoured by the attendance of the Right Hon. Mr. Moesting, Minister of Finance, Privy Counsellor Malling, the Hon. Mr. Cold, First Deputy of the Court of Chancery, Admiral Lövenörn, the Chancellor of the University with most of the Professors, almost all the Clergy, and several military gentlemen. We had also one of the reformed and one of the Roman Catholic clergymen, and the elder of the Moravian Brethren. The business of the evening was opened by His Lordship the Bishop of Zealand, in an animated and most appropriate speech of half an hour's length, in which he called the attention of the audience to the superlative importance of religious

principle; the decay of that principle, which for a series of years had become so visible; the sad consequences resulting to religion and morality from this decay; and the best means of removing the evil, viz. the more general distribution of the Holy Scriptures, and the exciting of a more earnest attention to their contents. He next pointed out what the British and Foreign Bible Society had done in general; and, in particular, specified their operations with respect to Denmark. His Lordship then proceeded to describe the field which the Society, that it was now had in contemplation to establish, would occupy as the sphere of its exertions:—

"1. To supply Denmark Proper with Danish Bibles, New Testaments, or other separate parts of the Scriptures.

"2. To procure a supply of German Bibles, and New Testaments, for German settlers.

"3. To provide for the future exigencies of Iceland.

"4. For the inhabitants of Greenland.

"5. The Creolese, on the West India Islands.*

"And, lastly, To get the Scriptures, or at least part of the Scriptures, translated and circulated in the Akkraëse language, which is spoken in the Danish settlements on the Western coast of Africa.†

"When he had finished, the Rev. Mr. Cold came forward, and after expressing his conviction of the importance of the object, moved that instead of proceeding the same evening to the election of a Committee or office-bearers, application should be made for the Royal sanction; and that, in the mean time, the affairs of the Society should be conducted by those gentlemen who had taken the business first in hand. The motion was supported by Privy Counsellor Malling, and agreed to by the meeting. Meanwhile, the subscriptions went on, and after they were over, the *pro tempore* Committee proceeded to make up the accounts, and appointed one of their number to draw up a memorial to be presented to His Majesty. The subscriptions amounted to about 1000 Rigsbank Dollars."‡

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* A version in this language had been published at Copenhagen, in 1781, at the Royal expense; but a fresh supply was needed.

† This sixth item in the plan was never carried into execution. Recently, however, the British and Foreign Bible Society have turned their attention to the natives of the Guinea coast, and have published a part both of the Old and New Testament in the Accra, or as it is now commonly called the Gâ language.

‡ King Frederick VI. was not unwilling to grant the supplication presented to him; and on the obtaining of the royal sanction, another public meeting was convened in the month of August following, office-bearers were appointed, and the Society nominally instituted.

It had been with difficulty that this launching of Denmark's life-ark was effected in the brief interval before the traveller's departure for Iceland,—an interval already preoccupied with a sufficient amount of needful preparation for the voyage. The freight of Bibles had been subdivided, and the several packages forwarded during the spring to seven of the principal Icelandic ports,—an arrangement adopted by reason of the difficulty that would have attended their transmission across the interior of the island. The treaty of peace, entered into at Kiel in January, 1814, had effectually done away with the restrictions and risks incident to the late war; and the Icelandic ship-owners in Copenhagen had displayed a patriotic liberality in conveying the books free of expense.

On June the 8th, the traveller embarked. The necessity of waiting some days at Gottenburgh for a Swedish convoy, to see the vessel clear of the Norwegian coast, enabled a welcome season of intercourse with the people of his former charge. A distant glimpse of the Orkneys, unexpectedly obtained by reason of contrary winds that drove the ship out of her course, awakened home-longings which needed a mighty influence to quell them. But the peace-speaking voice was at hand, and He who has promised His benediction on those that leave brethren, or sisters, or father, or mother, for His sake, was found faithful to His promise. After a five weeks' passage, the vessel entered the Faxè Fiord, the Danish flag was hoisted in Reykiavik to announce that their sail had been descried, and the pilot was sent forth to steer them into harbour. The Icelandic mode of salutation fell upon the ear as something new and strange. "Sœl vertu,"—*Peace be with you;* "Drottinn blessa thik,"—*The Lord bless you,* were greetings too Oriental in their form to escape attention, or to fail of

exciting interest. The visitor felt that he had arrived among a people characterized by much of primitive simplicity.

His printed account of Iceland* furnishes every particular as to where he went, what he saw, and how much he accomplished during the thirteen months that ensued. As an authority, that publication is still recognised; but as a book of forty years' standing, it is known to comparatively few. It may be desirable, therefore, as well as permissible, to follow its thread of narrative, and borrow from it such extracts as are essential to the object of the present work.

Well received by Bishop Vidalin, by his step-son, Sysselmand Thorgrimson, by Mr. Knudsen the Danish merchant, and several men of note in the Icelandic metropolis, he conferred with them on his future plans. Finding that he was too late for the Handelstid, an annual fair or summer-market, which proves but a sorry substitute for the great national assemblies that formerly met year by year at Thingvalla, he determined to start at once on a visitation of the chief parishes. The first day after landing was occupied with a ride to Gardè, the residence of Archdeacon Magnussen, with whom he had already established a correspondence.† To the stranger's astonished eye was presented an initial specimen of the utterly chaotic desolation wrought by those subterranean fires, which have here from time to time emitted their streams of ruin. "From every quarter," he writes, "the doleful sounds *Tohu va-bhohu* seemed to reverberate in my ears."‡

His prolonged tours were three in number, but the first

* "Iceland, or the Journal of a Residence in that Island." By Ebenezer Henderson. In 2 vols. 8vo. Edinburgh, 1818.

† Missionary Magazine, vol. xviii. (1813), p. 199.

‡ Christian Herald, vol. i. (1814), p. 356.

of them was the most extensive and arduous, comprising above 1200 British miles. His actual route, being modified by circumstances, was different from that which he had projected. It embraced the entire eastern half of the island, proceeding for the most part in a diagonal course from Reykiavik to the northern central point, then in a curved line across to the central east, and finally along all the windings of the southern coast back to the starting point. This was a perilous undertaking; and he knew it right well. He was aware that his was no charmed life, and that the object of his mission was no certain guarantee that he should survive its attendant risks. "The Lord be with you," so he writes to Mr. Paterson: "He alone knows if ever you hear from me more. Oddur Gottshalkson, who first translated the New Testament into Icelandic, lost his mortal life in one of the rivers. The Lord is my Master, and my life will be preserved while He finds it good for me. Our great concern is whether we live to live unto the Lord, or whether we die to die unto the Lord, so that living or dying we may be the Lord's." So also in a letter to England:—

"The journey will not be without its perils, but my hope is in the Lord. To Him I commit my way, and I know He will direct my steps. Oh, what comfort that passage in the 139th Psalm affords me in my present situation: 'If I take the wings of the morning, and dwell *in the uttermost parts of the sea*, even *there* shall thy hand lead me, and thy right hand shall hold me.'"

The route must be more minutely traced, in order to present a true picture of the intelligent Christian traveller. The 26th of July has arrived; the preparations are all made; the guide secured; the baggage-horses loaded, and tied one behind the other in a linked cavalcade. The company join. A Danish engineer, Captain (afterwards

Major) Von Scheel; an English gentleman, named Hodgson; one of Bishop Vidalin's sons; and the Bible agent;—these constitute the party. A friend starts with them, but he goes only a few miles,—an act of courtesy, a helping on the way, that is seldom omitted either by clergyman or merchant, who has shown hospitality, or wishes to testify good-will. The first day's ride is dreary.

"For more than five hours we did not see a single house, or indeed any living creature except a few golden plovers, which, from their melancholy warble, only added to the gloominess of the scenery."—Vol. i. p. 26.

The clear summer-night, which enabled the reading of the 103rd Psalm from a small pocket-Bible, as the traveller stood at his tent-door, was a refreshment and a restorative.

The frightful chasm of the Almannagiâ led to the site where the then recently-abrogated Althing had for nearly nine centuries held its legislative séances,—the spot where paganism had first been publicly abjured,—the meeting-place which had served to unite the scattered islanders by a bond of national unity. It was not long before a view was gained of Hecla's three snow-clad summits in the distance; while, nearer at hand, a few small "hvers," or natural boiling "kettles," attracted attention as they cast forth their miniature-jets and curling clouds of steam. But these were speedily to be eclipsed, when on the next, the third day of their journey, the party halted in view of the celebrated Geysers.

"About thirty-eight minutes past five, we were apprised by low reports, and a slight concussion of the ground, that an eruption was about to take place; but only a few jets were thrown up, and the water in the bason did not rise above the surface of the outlets. Not being willing to miss the very first symptoms of the phenomenon, we kept walking about in the vicinity of the spring, now surveying some of the other cavities, and now collecting elegant

specimens of petrified wood, leaves, etc., on the rising ground between the Geyser and the base of the hill. At fifteen minutes past eight we counted five or six reports, that shook the mound on which we stood, but no remarkable jet followed: the water only boiled with great violence, and, by its heavings, caused a number of small waves to flow towards the margin of the bason, which, at the same time, received an addition to its contents. Twenty-five minutes past nine, as I returned from the neighbouring hill, I heard reports which were both louder and more numerous than any of the preceding, and exactly resembled the distant discharge of a park of artillery. Concluding from these circumstances that the long-expected wonders were about to commence, I ran to the mound which shook violently under my feet, and I had scarcely time to look into the bason, when the fountain exploded, and instantly compelled me to retire to a respectful distance on the windward side. The water rushed up out of the pipe with amazing velocity, and was projected by irregular jets into the atmosphere, surrounded by immense volumes of steam, which, in a great measure, hid the column from the view. The first four or five jets were inconsiderable, not exceeding fifteen or twenty feet in height; these were followed by one about fifty feet, which was succeeded by two or three considerably lower; after which came the last, exceeding all the rest in splendour, which rose at least to the height of seventy feet. The large stones which we had previously thrown into the pipe, were ejaculated to a great height, especially one, which was thrown much higher than the water. On the propulsion of the jets, they lifted up the water in the bason nearest the orifice of the pipe to the height of a foot, or a foot and a half, and, on the falling of the column, it not only caused the bason to overflow at the usual channels, but forced the water over the highest part of the brim, behind which I was standing. The great body of the column (at least ten feet in diameter) rose perpendicularly, but was divided into a number of the most superb curvated ramifications; and several smaller sproutings were severed from it, and projected in oblique directions, to the no small danger of the spectator, who is apt to get scalded, ere he is aware, by the falling jet.

"On the cessation of the eruption, the water instantly sunk into the pipe, but rose again immediately to about half a foot above the orifice, where it remained stationary. All being again in a state of tranquillity, and the clouds of steam having left the bason, I entered it, and proceeded within reach of the water, which I found to be 183° of Fahrenheit, a temperature of more than twenty degrees less than at any period while the bason was filling, and occasioned, I

suppose, by the cooling of the water during its projection into the air.

"The whole scene was indescribably astonishing; but what interested us most, was the circumstance that the strongest jet came last, as if the Geyser had summoned all her powers in order to show us the greatness of her energy, and make a grand finish before retiring into the subterraneous chambers in which she is concealed from mortal view. Our curiosity had been gratified, but it was far from being satisfied. We now wished to have it in our power to inspect the mechanism of this mighty engine, and obtain a view of the springs by which it is put in motion: but the wish was vain; for they lie in 'a tract which no fowl knoweth, and which the vulture's eye hath not seen;'—which man, with all his boasted powers, cannot and dare not approach. While the jets were rushing up towards heaven with the velocity of an arrow, my mind was forcibly borne along with them, to the contemplation of the Great and Omnipotent JEHOVAH, in comparison with whom these and all the wonders scattered over the whole immensity of existence, dwindle into absolute insignificance; whose Almighty command spake the universe into being; and at whose sovereign fiat the whole fabric might be reduced in an instant to its original nothing. Such scenes exhibit only 'the hiding of His power.' It is merely the surface of His works that is visible. Their internal structure He hath involved in obscurity; and the sagest of the sons of man is incapable of tracing them from their origin to their consummation. After the closest and most unwearied application, the utmost we can boast of is that we have heard a whisper of His proceedings, and investigated the extremities of His operations. (Eccles. iii. 10, and Job xxvi. 14, in the Hebrew.)"—Vol. i. pp. 44—48.

An hundred and forty yards to the South is the Strockr, the "New Geyser" of Sir John Stanley, which was in full activity at an early hour next morning. Twice that day there again were splendid eruptions of the Great Geyser. But the climax had not yet been reached:—

"The most enrapturing scene that we beheld, was exhibited on the morning of the 30th. About ten minutes past five, we were roused by the roaring of Strockr, which blew up a great quantity of steam; and when my watch stood at the full quarter, a crash took place as if the earth had burst, which was instantaneously succeeded by jets of water and spray, rising in a perpendicular

column to the height of sixty feet. As the sun happened to be behind a cloud, we had no expectation of witnessing any thing more sublime than we had already seen; but Strockr had not been in action above twenty minutes, when the Great Geyser, apparently jealous of her reputation, and indignant at our bestowing so much of our time and applause on her rival, began to thunder tremendously, and emitted such quantities of water and steam, that we could not be satisfied with a distant view, but hastened to the mound with as much curiosity as if it had been the first eruption we had beheld. However, if she was more interesting in point of magnitude, she gave the less satisfaction in point of duration, having again become tranquil in the course of five minutes; whereas her less gaudy, but more steady companion, continued to play till within four minutes of six o'clock."—Vol. i. pp. 54, 55.

It would not do to tarry longer even amid these unparalleled wonders. Messrs. Hodgson and Vidalin had already started on their journey back; Capt. Von Scheel, and Mr. Henderson, with their guide, had to go forward. Skirting the western base of the Blâfell or Blue Mountain, an extinct volcano—its peak enveloped in mists, its slopes barren, its ravines filled with snow,—they approached an extensive range of Yökuls, or ice-mountains. Here they became sensible of a striking contrast:—

"At the spot on which we now stood, it was in our power to receive strong mental impressions either of heat or cold, according to the direction in which we turned. When we looked to the west and north, we had nothing before us but regions of ever-during ice; whereas, on turning to the south, we were reminded, by the clouds of smoke ascending from the Geysers, of the magazines of fire that lay concealed in that neighbourhood."—Vol. i. p. 66.

There was contrast also in the scenery:—

"At eight o'clock on the morning of the 3rd, we renewed our journey across the mountains. The road was very rough and unbeaten, and mostly up-hill till about noon, when we gained the summit of the mountain pass, and began to descend on the other side. The descent was at first exceedingly stony and precipitous, and in many places we could not discover any track. There were,

however, heaps of stones cast up at various distances to point out the way, and in some places a heap of bones, from which we could conclude, that the horses of some former travellers had fallen a sacrifice to the badness of the road, while it at the same time warned us of the danger to which our own were exposed. After travelling over several wreaths of snow, and descending about two miles, we could discern from the rise of the mountains before us, that we approached the valley of Eyafiord. Having proceeded about two miles further, we came to the side of a wide and deep gulley, which the mountain-torrent had made in its way down to the valley. The road now lay along the south side of this gulley, in a zig-zag direction, but was nevertheless so precipitous, and approached at times so near the fissure, that if we had rode on any other but Icelandic horses, we certainly could not have ventured where we did. The change in the prospect was indescribably delightful. The green grass with which the valley was richly glad, the beautiful river by which it was intersected, the cottages which lay scattered on both sides, and the sheep and lambs which were grazing in every direction, and which, from their distance below us, appeared only as small specks,—these circumstances, combined with the height of the mountains that boldly faced each other, and then sloped gently down into the valley, proved an agreeable relief to the eye, which for four days had scarcely beheld a tuft of grass, or indeed anything but stones and snow."—Vol. i. pp. 73, 74.

After a few days' rest at Akur-eyri, which was the Captain's Icelandic home, a village beautifully situated on the Eyafiord, or Island-bay, Mr. Henderson entered on a series of visits among the numerous scattered hamlets that lie a little to the westward. At Bœgisâ, he was rejoiced to form the acquaintance of Sira* Jon Thorlakson, the clergyman-poet, who had translated the Paradise Lost, and was occupied in his old age with preparing a version of Klopstock's Messiah in Icelandic verse. A manuscript copy of the Icelandic Milton he procured, and it was his hope that he might one day have it in his power to secure its publica-

* This term, which is applied to all the clergy, answers the purpose of a distinctive prefix, and is in this respect practically equivalent to our term "Reverend." Literally, it seems to denote "Father."

tion in this country, as there was no possibility that its author could bring it out in his native land, while yet its merits were such as to warrant its presentation to the learned. That which he was unable to effect, was ultimately accomplished through the liberality of another English gentleman, who has not allowed his name to transpire, but who entrusted the editing to Messrs. Thorgeir Gudmundsson and Thorsteinn Helgason, by whom the work was brought out nine years after the poet's death.*

Holum, once an important diocesan see, was visited with peculiar interest as the printing-place of the earliest Norse Bible, and the burial-place of its episcopal editor, Gudbrand Thorlacius or Thorlakson, noted in the annals of his country as "one of the most distinguished and useful men Iceland ever produced," and whose memory shall never cease while the island "continues to be peopled, and the vernacular language to be spoken by her inhabitants."

From Akur-eyri, to which he had returned after a five days' excursion, Mr. Henderson had no companion save an attendant native. Passing another group of boiling fountains, which, though inferior to *the* Geysers, are entitled to rank next them in importance, he reached the My-vatn, or Gnat-Lake.

"The most profound and death-like silence pervades the whole of this desolated region. The dismal gloom reflected by the darkness of the opposite mountains on the lake, is greatly augmented by the small black islands of lava with which it is studded; and the pillars of vapour proceeding in different places from the surface of the water, though affording a slight contrast, only tend to finish the melancholy scene, by leading the mind to the destructive element, still raging at no great depth in the earth, which has been the tremendous cause of the surrounding wildness and ruin. The lake,

* Ens Enska Skálds J. Miltons Paradisar-missir á islenzku snuinn af Thjoddskáldi Islendinga Joni Thorlakssyni. 8vo, Copenhagen, 1828.

which is reckoned to be about forty miles in circumference, has been so filled up with the torrents of lava which have been emptied into it, that, at its extreme depth, it does not exceed four fathoms and a half, and, in most places, is only between two and three fathoms deep. In the lava with which the bottom is covered, are numerous rents and cavities; and, what is remarkable, there are hot fountains in the middle of the lake, boiling to such a degree, that the steam rising from them is seen at a considerable distance. The immediate vicinity of these fountains proves an excellent nursery for the *forelles*,* which are found here in great abundance, and much fatter than common. The islands, which have been formed by the heavings and explosion of the sub-aquatic lava, are upwards of thirty in number. Some of them yield a little hay and pasture; and most of them abound in angelica, a plant of which the natives are very fond, and which they collect for winter provision. It has a pleasant taste when fresh, but is said to be still better after it has been kept some time.

"As the atmosphere was temperate, I luckily escaped being attacked by the gnats, but observed thousands of them in the window at Reykiahlid. They are greyish in colour, have long shining wings, and are much larger than any I had seen before. Not only the peasants, who are continually pestered by them in warm weather, but travellers, who merely pass the lake, declare them to be insupportable. Their bite is extremely painful; and it is impossible, even after using every means of defence, to keep them from penetrating to the skin. The poor horses, especially black ones, are most tormented by them; and instances have been known of those belonging to travellers having suffered to such a degree, that, in order to obtain relief, they have rushed with fury into the lake and perished."—Vol. i. pp. 160—162.

The next paragraph of his "Journal" records his unexpected meeting with an acquaintance, a Mr. Thorlacius, whom he had known during his earlier residence at Copenhagen, but who had been for several years filling the post of Sysselmand, or sheriff, in the South Mulè district. Appointed now to the Arness Syssel, he was removing with his family and three children from the eastern to the south-western part of the island. The journey of 500

* A species of trout.

miles, amid mountain-roads and lava-deserts, was fatiguing and dangerous. The youngest child, a little girl of two years old, had been placed on a horse before her nurse, but had that morning received a fall which proved more serious than was at first supposed. On reaching Reykiahlid, the little sufferer was found to have sustained a fracture of the thigh-bone. The distressed parents were glad to meet a friend who could sympathize in their sorrow, and whose sympathy could evince itself in timely help. It was impossible that a native of Dunfermline should have failed to hear in his youth of the celebrated Provost Adam Low, whose local fame was notorious for the benevolence and skill, with which, although untrained in any branch of medical science, he gratuitously undertook the setting of broken bones and the reducing of dislocations. "All his patients were required to come to him," says the annalist of the town, "and whether he met them on the road, or in his house, he commenced his operations, and by a peculiar sense of touch, and strength of thumb, generally succeeded."* Whether encouraged or not by any such remembrance, Mr. Henderson addressed himself to the task, managed to set the bone, "bound some pieces of tough sheep-skin parallel with it, to prevent its sliding," and saw to the secure fastening of the ligature next morning, when the family started on their 60 miles' course to Akur-eyri, where first they could hope to meet with professed surgical aid. "We endeavoured as well as we could to set the bone," is the modest entry he makes in his record; but the thanks tendered to him prove that he had rendered an important service. Thirty years after this event, he met a brother of the little patient, and had the pleasure of hearing that she

* Chalmers's Hist. of Dunfermline (first Edition), p. 316.

had not eventually suffered the slightest inconvenience from the accident, and was still living in Iceland, a happy wife and mother.

The lonely wanderer proceeded on his eastward path. Attracted by a sulphur mountain at a little distance, he turned aside to gratify his curiosity; but it was at no small risk.

"The sulphureous exhalations now becoming so strong, and the deceitfulness of the surface so great, we were obliged to alight from our horses, and lead them over such parts of the soil as appeared most indurated, though, after we had used every precaution in selecting the road, it frequently happened that one of the horses' feet broke through the crust, and left a hole, which continued to send forth smoke in great abundance, so that every moment we were in danger of sinking into

> "———— a fiery deluge, fed
> With ever-burning sulphur unconsumed!"

On either side lay vast beds of sulphur, covered with a thin crust, containing innumerable small holes, through which the vapour was making its escape. In many parts the crust, which presented the most beautiful aluminous efflorescence, was not more than half an inch in thickness; and on its being removed, a thick bed of pure sulphur appeared, through which the steam issued with a hissing noise. The sublimation of the sulphur is produced by the constant ascension of this vapour; and it is found to possess greater and less degrees of purity, in proportion as the soil is more or less porous. . . . . .

"Ascending by the sides of the banks, the bolus of which was very soft, and often took the horses more than mid-leg deep, we succeeded in gaining a narrow pass in the mountain, which opened into a vast level country, but terminated all at once in so abrupt and precipitous a descent, as to excite a momentary trepidation and awe. Yet I had scarcely recovered from my consternation, when a more terrific scene opened on my view. Almost directly below the brink on which I stood, at the depth of more than 600 feet, lay a row of large caldrons of boiling mud, twelve in number, which were in full and constant action; roaring, splashing, and sending forth immense columns of dense vapour, that, rising and spreading in the atmosphere, in a great measure intercepted the rays of the sun, who stood high above the horizon in the same direction. The boldest strokes of

poetic fiction would be utterly inadequate to a literal description of the awful realities of this place; nor can any ideas, formed by the strongest human imagination, reach half the grandeur, or the terrors, of the prospect."—Vol. i. pp. 166, 168.

The sight of the Krabla, and of the smoke issuing from a fountain of boiling mud in the hollow that marks the site of its ancient crater, proved altogether irresistible. Nothing would do but to try the ascent, despite the trepidation of the guide, who regarded the region not only as unexplored, but unexplorable, and for aught he knew tenanted by unearthly inhabitants. The needful elevation was attained, whence to gaze with a feeling of repulsion into the seething caldron below, and whence to take a view of the surrounding scenery, which was "very commanding, but desolate and dreary in the extreme." The Hrafntinnufiall (literally, Raven-stone Mountain) next won his attention, and he succeeded in obtaining several fine specimens of the obsidian, or Icelandic agate. The day of peril was succeeded by an evening of adventure in the crossing of the Yökul river; and when darkness set in, there were six miles of desert country still to be overpassed. Trusting to the sagacity of the steeds, they went safely on till they found themselves stopped by an impassable barrier. Feeling about in order to ascertain its nature, the servant at length found a window, and thus discovered the obstacle to be nothing more nor less than the farm-house they had desired to gain. The inhabitants of Grimstad, though suddenly awakened from their slumbers, heartily gave welcome and shelter to the weary pilgrim, who rested there the ensuing day for his own sake and that of his horses. It was here* that he first

* A small work was published in this country, containing among other pictures one entitled "Dr. Henderson at the farm of Grimstad," which

became acquainted with that Icelandic custom which is now so commonly referred to in our Sunday-school classes as a familiar illustration of the sacred words, "He calleth his own sheep by name."

At Eskifiord, he had reached the eastern extremity of his route, and was lodged under the roof of Mr. Jon Vidalin,* brother to the Bishop. Thence he took a southward course to the factory of Diupavog, on the southern shore of the Berufiord. After this he turned to the westward. "Terrible, indeed," he writes to his friend, "have been the waters I have had to ford, and more than once I have been on the point of being carried down with the current, or dashed in pieces by the huge fragments of ice which it bore down with impetuous fury." Such was especially the case on Sept. 8th, in crossing the river that flows down from the Breidamark Yŏkul, and that changes its position according to the progression of the ice-mountain from which it takes its rise.

"About one o'clock we arrived at the usual channel of the river, which lay at least ten feet below the general surface of the sand; and were surprised to find that, as far as we could see, there was not the least appearance of water. The guide was the more alarmed at this, as, how much soever the river had shifted its course each summer, it was always distinctly visible from this spot; and only eight days before, when a Danish gentleman passed this way, it had flowed in the channel before us. Having descended into this channel, and proceeded to some distance, not without difficulty, owing to the numerous holes, filled with quicksand, that had been

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represents the young Scotchman of thirty under the guise of a venerable Swiss *pasteur*, with large *chapeau*, and flowing silver locks. He could not refrain from purchasing a copy, after he had (with that quiet humour which underlay his habitual gravity) sought and obtained the assurance that it was a veritable likeness!

* A letter, replete with expressions of gratitude both to the Society and to its agent, was penned by this Sysselmand, and sent to the Bible House in London. (See Owen's Hist., vol. ii. pp. 404—406).

formed by the melting of the large masses of ice deposited there on the subsiding of the water, the guide averred that the river had entirely disappeared; and, looking at me, told me seriously he believed I was endowed with a superior degree of good-fortune to any other traveller that had ever passed this way. Urging him to proceed with me a little farther, till we should learn the certainty of the matter, we had not rode a quarter of a mile, ere we were convinced by its tumultuous roar, and the height of its breakers, that the river not only existed, but was as impetuous and dangerous as ever. The nearer we approached it, the more formidable it appeared; and I certainly would not have had the courage to attempt fording it, had it not been for the confidence inspired by the following lines of the Hebrew bard:—

"'Jehovah! the floods lift up,
The floods lift up their voice;
The floods lift up their waves.

"'Than the voice of many waters,
Mightier than the breakers of the sea,
Mighty on high is Jehovah!'—Psa. xciii. 3, 4.

Crossing several inferior branches, we gained a sand-bank, past which the principal stream was rolled; but the current was so impetuous, and the huge shoals of ice that were hurled along seemed so difficult to be avoided, that our guide deemed it more advisable to attempt the passage of the Yökul itself, directly above the egress of the river. Though rarely practicable by horses, it is seldom the Yökul may not be crossed on foot; and it is only in this way that sheep can be conveyed to the opposite side. Leaving his horse, therefore, he climbed up among the cavities and walls of ice, in order to look for a passage; but the fissures and chasms were so tremendous, that he was obliged to desist from the perilous attempt, lest, missing a foot, he should be

"'——— transfixed, numb'd in icy cells,'
Or shrouded in unfathom'd folds of snow.'

The source of the river was only two stone-casts from us, whence the water boiled and raved to a most furious degree, now rising and now subsiding, yet constantly carrying out with it immense fragments of ice, which it swept along to the sea.

"On the return of our guide, we rode a little farther down, and as there was no other alternative, we entered the stream; the guide going first with his long pole, in order to probe the bottom, my

servant and the baggage-horses following after, while I myself brought up the rear. Having got so deep that the water had no longer a free passage between our horses' legs, it rose like a wave against their sides, and the current being strong and rapid, threatened to sweep us all before it. As the guide's horse was not strong, he was very nearly borne down, the baggage-horses were also swung round, and my own, though possessing more strength than any of them, when he found the current getting too strong for him, threw himself against the stream-side, and almost precipitated me into the flood. Owing to the suddenness with which he assumed this position, I was apprehensive that the stream had carried his feet out from below him; but I soon found it was a natural instinct in the animal, prompting him to recline with all his weight against the impetuosity of the water; and, balancing myself as well as I could, I sat in great suspense till he brought me to the opposite bank. Nor did our dangers terminate here. We had still several branches to ford, scarcely less furious than that we had crossed, and I had not gained one of the banks two minutes, when a huge piece of ice, at least thirty feet square, was carried past me with resistless force. The foaming of the flood, the crashing of the stones hurled against one another at the bottom, and the masses of ice which, arrested in their course by some large stones, caused the water to dash over them with fury, produced altogether an effect on the mind never to be obliterated.

"Having reached the opposite side of the river in safety, we all took off our hats, and returned thanks to the God of our lives for His kind care and protecting mercy, of which He had afforded us so signal an experience on this occasion. It now became a question what line of conduct the guide ought to adopt. He was so deeply impressed with a sense of the dangers he had just escaped, that he had scarcely the resolution to return; yet, reflecting that his absence would create great alarm in his wife and family, natural affection at length prevailed, and having obtained a promise that we would not set off till we saw him on the opposite bank, he again braved the fury of the flood; and after a number of narrow escapes, we could but just descry the appointed signal—so great was the distance between us."—Vol. i. pp. 244—247.

The thanksgiving publicly rendered was no act of ostentation. It was agreeable to a national custom, with which no visitors who admit the reality of God's superintending providence, would be found unwilling to comply.

The Spanish proverb, "the river past, the saint forgotten," has its parallel in the English and the Italian, but apparently not in the Norse.

At the southern central point of the island are situated the farm-houses of Vik. In one of them resided a learned surgeon, Svend Paulson, from whose manuscript notes Mr. Henderson's Journal has been enriched with many valuable scientific extracts. The neighbouring river, Hafursâ, is not ordinarily dangerous to ford, but having been swollen by recent floods of rain, it was not easily crossed on this occasion.

"My man and all the horses"—such is the brief account sent to Mr. Paterson—"were carried down more than twelve yards, but happily gained a sand-bank near the opposite shore. I attempted to ford the river somewhat further up, where I found the current divided by sand-banks in the middle, but found the current too strong for my horse, and was under the necessity of retiring to the side of a neighbouring mountain, where I spent the livelong night, sitting for the most part on my saddle, which I had laid on the ground, and though the weather was rather inclement, it was one of the happiest nights I have spent in my life."

His printed volume lets us more fully into his thoughts and feelings:—

"In one sense I could say with Colma, 'It is night. I am alone; forlorn on the hill of storms. The wind is heard in the mountain. The torrent pours down the rock. No hut receives me from the rain; forlorn on the hill of winds.' But I could also with a nobler propriety adopt the effusions of Thomson:

> "'Tis nought to me;
> Since God is ever present, ever felt,
> In the void waste, as in the city full;
> And where He vital breathes, there must be joy.'

The night was long, and a number of showers fell; but the length of the one was shortened, and the disagreeableness of the other ameliorated, by the happy state of my mind, to which a sense of Divine preservation, and an unshaken confidence in God, had given a tone of elevation and joy."—Vol. i. p. 321.

The ascent of Hecla Mr. Henderson did not attempt, the appearance of that mountain, when in a quiescent state, not being calculated to excite particular attention. Passing through the Arness district, where he was glad to find the new Sysselmand and his family safely arrived, he reached Reykiavik after an absence of rather less than sixty days, during which he had forded upwards of sixty rivers, but had been—to use his own words—"watched over with more than a shepherd's care."

The amount of work he had designed to accomplish had been fully overtaken. Many as had been the wonders he had visited, it was once only that he had gone out of his route for the purpose. And the more he had observed the stupendous tokens of Divine power, the more he had felt the importance of circulating the message of Divine love. Writing of the inhabitants, he said—

"The surprising physical appearances which are exhibited everywhere around them, are certainly calculated, in a very eminent degree, to excite in their minds the most sublime conceptions of the power and majesty of God; but instead of affording any relief to a mind burdened with a sense of guilt, they are calculated to aggravate its terrors, and drive it to the last stage of despair. The Bible, on the other hand, while it strengthens every impression made by nature of the Divine greatness, majesty, and power, introduces the message of mercy, and warrants the repentant sinner to view the Omnipotent Jehovah as his Father and his Friend." *

At the scattered residences of the clergymen and sheriffs he had called with letters of introduction, and obtained from them the information he sought as to the existing state of things in their several parishes, as well as a promise of co-operation in the plans that were about to be adopted. In almost every hamlet there was new proof

* Twelfth Report of the British and Foreign Bible Society, Appendix, p. 196.

that such effort was needed; in each hamlet, proof also that the effort would meet with response on the part of willing purchasers. Here was a parish in which a folio Bible, greatly injured by use, had all its defective pages accurately supplied by the pen of a common peasant; and there another, whose lent copy had so long been retained by the islanders of Grimsey, that the right of its possession had become a disputed point. One copy in an island; two in a parish; twelve among two hundred people; six among two hundred and fifty; a clergyman, seeking for seventeen long years to possess a copy of his own, and hitherto unable to secure the treasure; peasants, who had offered, but offered in vain, to the amount of five-and-twenty shillings for a copy;—such are the incidents that crowd upon the page. The Testaments sent over in 1807 and 1812 were traced to their destination, but they were found to have gone a very little way toward meeting the extensive demand, having "tended rather to make the wants of the people more visible than afford them any adequate supply." One of the Deans, who had received and distributed two hundred copies, believed that he could easily have disposed of as many thousands; and all who had thus obtained Testaments were only the more anxious to possess a complete copy of the entire oracles of God.

The general intelligence of the people rendered their need of Scripture the more obvious. In a parish of four hundred, where all who were above eight years old had been taught to read, there might well be a universal desire for the Book of books. The knowledge of geography, history, and astronomy, which is obtained by the very peasants, in consequence of the diligent domestic instruction and heedful family-readings pursued during the long evenings of their winter, showed that they were well

prepared to enter into the allusions of the inspired historians and prophets. Those who had listened year by year to the mythic legends embodied in the Sagas, were beginning to weary of the sweetly-flowing but unsatisfying currents of traditional lore, and beginning to thirst for the purer streams of everlasting truth. On this subject, the traveller makes a judiciously discriminating remark:—

"Considered as furnishing many important data to the history of the North, which, without their aid, would be extremely dark and imperfect, the Sagas are certainly of great value, and, in the hands of the learned, may be turned to a good account; but to encourage their perusal by the common people, would only be to nourish those seeds of superstition and credulity which they are but too prone to cultivate, and which, in their vegetation, cannot but have a baleful influence on their sentiments and conduct in life."—Vol. i. pp. 87, 88.

Mr. Henderson wished not only to verify the statements made as to the extent of the reported deficiency, but also to seek a remedy for the evil. He began, therefore, by leaving copies of the Bible and Testament as specimens wherever he went. Some he sold, and others he gave, according to the comparative wealth, or rather, where none are absolutely rich, the comparative poverty of the district. Being able to transport but a limited number upon the baggage-horse which was procured for the purpose, it was only by prudent management that he could eke out the little stock, on which many of the claimants were ready to make a large demand. Their urgency was great. Where the master of a family had purchased a copy, the servants came, money in hand, to obtain one for their own use. A father, buying for himself, would fain have procured one for each of his children; and, if he could not be immediately supplied, he would ask leave to pay in advance that he might thus secure the first copies which should reach the district.

Accordingly, the third design of the tour was met in the opening of subscription-lists in all the parishes, that it might readily be known in what proportion copies should be forwarded to each respectively. "Put me down for a Bible"—"me for a New Testament"—"me for three Testaments," were the cries heard on every side, when the people were assembled to give in their names. At the sea-ports due arrangements were made in respect to the disposal of the cargoes that had been consigned thither,* and for the establishment of dépôts whence the hamlets might from time to time be supplied.

Tracts were put into circulation as well as Bibles and Testaments. They were received with thankful eagerness. "I have in a short space of time circulated no less than 1950 copies of 'Scripture Extracts,' and 2640 of 'The End of Time.'" †

Another, and not less important object was secured in stirring up the minds of the clergy by giving them information as to the religious progress of other nations, and the interest beginning to be extensively taken in the diffusion of Scriptural light among the dark places of the earth.

"Their entire exclusion, by invincible local circumstances, from almost all access to the sources of religious intelligence, has a necessary tendency to engender a partial coldness and indifference about the common interests of the gospel, and to render this part of the vineyard of Christ which they occupy frigid and barren as the island they inhabit. A visit from a stranger, especially one who travelled among them with the end I had in view, would, it was presumed, excite a more lively concern about the Holy Scriptures, and thus contribute to advance the cause of pure and undefiled religion."—Vol. i. p. 18.

* 4055 Bibles, and 6634 Testaments, were the total number that had been shipped from Copenhagen; and the greater part had already been disposed of. A few yet remained on hand, and a fresh supply was to be sent by the earliest opportunity. (Twelfth Report, Appendix, p. 213.)

† Jubilee Memorial of the Tract Society, p. 311.

Many an afternoon of social intercourse, and many a morning's ride attended with earnest converse, witnessed the realizing of this hope, when the news which the visitor could give concerning Christian institutions that were fully established in England, or that were in the course of organization in Denmark itself, were "as cold waters to a thirsty soul."

It is pleasant to know—though it could scarcely admit of a doubt—that the labourer found a reward in his work. Especially was it so at Tiörnabæ:—

"Taking into consideration the remoteness of the surrounding cottages from the nearest market-place to which it was intended to forward Bibles next year, I sent for two of the poorest people in the vicinity, and gave each of them a Testament. One of them had a Danish Bible, which he endeavoured, as well as he could, to collect the sense of, but he understood the language very imperfectly. He thanked me repeatedly with tears in his eyes, and rode home quite overjoyed at the gift he had received. The other, a young man about nineteen, had been despatched by his poor and aged parents, to learn the truth of the message that had been sent them. There was an uncommon degree of humble simplicity in his countenance. On receiving the Testament, it was hardly possible for him to contain his joy. As a number of people had now collected round the door of my tent, I caused him to read the third chapter of the Gospel of John. He had scarcely begun, when they all sat down, or knelt on the grass, and listened with the most devout attention. As he proceeded, the tears began to trickle down their cheeks, and they were all seemingly much affected. The scene was doubtless as new to them as it was to me; and on my remarking, after he had done, what important instructions were contained in the portion of Scripture he had read, they gave their assent, adding with a sigh that they were but too little attended to. The landlady especially seemed deeply impressed with the truths she had heard, and remained some time after the others were gone, together with an aged female, who every now and then broke out into exclamations of praise to God for having sent 'His clear and pure word' among them. It is impossible for me to describe the pleasure I felt on this occasion. I forgot all the fatigues of travelling over the mountains; and, indeed, to enjoy another such evening, I could travel twice the distance. I bless God for having counted me worthy to be

employed in this ministry; to dispense His holy word among a people prepared by Him for its reception, and to whom by the blessing of His Spirit it shall prove of everlasting benefit; nor can I be sufficiently thankful to the Committee of the British and Foreign Bible Society for having constituted me the almoner of their bounty, and sending me on an errand which, while it brings felicity to others, proved a source of so much enjoyment to my own mind."—Vol. i. pp. 78—80.

Joy and sorrow had their alternations in his experience, as in that of all men. It was at the close of his first Icelandic tour, and while still so far from his home, that he received tidings of his father's death. His heart was in the house of mourning, and he felt it good to study the salutary lesson which is best learned in the school of adversity. "One generation goeth," he thought, "and another cometh, but the word of the Lord endureth for ever." In the diffusion of that unchanging record he was employed; to that work he resolved to addict himself with a yet quickened zeal, when thus reminded that the time was short and the night at hand. One anxiety, indeed, might have weighed upon him with a hindering force. He had a now widowed mother. Not unfrequently had his mind already been harassed with the rising fear lest in devoting himself to the service of the gospel, he should have been found neglectful of the lesson involved in the reproof of the Pharisees, Matt. xv. 4, 5; and such a perplexity would now have recurred, had not friends in Scotland stepped forward, and made her cause their own. What was the provision made is not on record, nor is it needful to enquire; but it is pleasing to see the filial affection evinced in two letters on the subject. To J. Farquhar Gordon, Esq., he pours out the feelings of his heart in terms of warmest gratitude; adding, "He who hath declared himself the peculiar Friend of the widow, has also given a peculiar promise to such as

imitate Him in this respect; and this part of pure and undefiled religion cannot pass without its reward." To his friend Dr. Paterson he writes: "It is now my duty to express my heartfelt gratitude for the kind and sympathizing visit you paid my dear mother during your abode in Scotland, which is doubly precious in my view, as I know how much your time must have been taken up there. Permit me also to thank you for the provision you have made. I could not have done more had I been at home. The Lord grant that you may find mercy of the Lord at that day for what you have done in this respect."

The eight weeks of incessant travelling were followed by a rest that was necessarily prolonged. The short summer was ended; the eight months of winter had commenced. The use of the sledge having long been discontinued on the island, no journey could be made. All communication with Europe being stopped by the ice, no letter could either come or go. Yet there were alleviations to the rigours of what might else have seemed a long imprisonment. If needing mental occupation, he could find it in transcribing the notes of his recent expedition, and in studying the books which he had wisely brought from Denmark as companions for the winter solitude. If craving some new object of outward interest, he found his admiration nightly awakened by the variety and velocity of movement assumed by the brilliant aurora borealis. If thirsting for the sound of his native tongue, he had a friend's society at hand. Mr. Hodgson, who had been his fellow-traveller to the Geysers, was still residing at Reykiavik. The better they became acquainted, the more closely were they drawn together. Almost daily they contrived to meet, and one evening in the week they regularly spent in each other's company.

The month of May found the labourer longing to put his hand again to the work. It was full early to begin. Friends dissuaded him from the attempt, guides were unwilling to move, horses were not yet in fitting trim. But it was necessary to be in Reykiavik before the return of the Handelstid. Consequently, the tour of 1815 had to be in part accomplished before the end of June. Perseverance overcame all obstacles, and the Chief Justice himself kindly offered to furnish better horses than could at such a season have been procured elsewhere. This second journey included the western quarter of the island. Leaving the capital on the 16th inst., in a six-oared boat, the traveller crossed the Hvalfiord, or Whale Frith, one of the subdivisions or inlets of the Faxèfiord, and thus reached the estate of Chief Justice Stephensen, where horses were awaiting him. Tracking the southern side of the next inlet, the Borgarfiord, and afterwards turning westward, he passed through the Hraundal, or Lava Valley, with extinct volcanoes on every side, and scoriæ lying thickly on the path. The insulated summit of Elldborg was presently sighted to the northward, inclining gradually till considerably within thirty yards of the summit, when an irregularly crested wall of lava suddenly rises in an almost perpendicular direction, and gives it the appearance whence it has derived its name, "the fortress of fire." With three clergymen, who, in order to enjoy a season of prolonged intercourse, were escorting him on his way, he descended into its hollow elliptic crater, and with its volcanic walls towering to the height of nearly 200 feet around them, they could see the clouds magnificently sailing across the small portion of blue canopy that was visible overhead.

On reaching the central promontory that juts out on the western coast, it was needful to give the horses a day of

extra rest to fit them for the rough journey that lay before them; and the far-famed Stappen was selected for the halting-place. The afternoon of arrival was devoted partly to business-matters, as this was a mercantile station to which a Bible cargo had been forwarded; and partly to a view of its celebrated basaltic pillars and caverns. The next day was made available for the ascent of the Snæfell Yökul.

"When our design was made known to the people about the place, they shook their heads, and maintained that it was impossible to gain the summit; while some of them seemed to look upon the attempt as an act of presumptuous temerity. They regard the mountain with a kind of superstitious veneration; and find it difficult to divest their minds of the idea, that it is still haunted by Bârdr, the tutelary divinity of the Yökul, who will not fail to avenge himself on all that have the audacity to defile, with mortal breath, the pure and ethereal atmosphere of his lofty abode.

"After partaking of an excellent breakfast, and having completely equipped ourselves for the journey, we set out from Stappen at eight o'clock, the thermometer showing 52° in the shade. Our way lay nearly due N.E., along the base of Stappafiall, an irregular mountain, which projects from the south side of the Yökul, and consists for the most part of tuffa and columnar lava. Numerous caverns with which it is perforated, combine with these appearances to determine its volcanic origin. On our right we had a stream of lava, which we crossed repeatedly, and proceeded up the long gulley, down which it has flowed from the Yökul. Following this track, and surmounting alternate masses of snow and rough knobby lavas, we came, about ten o'clock, to the last black spot we could discover, a huge piece of lava, on which we rested ourselves for about a quarter of an hour, in order to gain strength for the remaining and more arduous part of our excursion.

"What had greatly incommoded us hitherto was the extreme softness of the snow. We sunk in it past the knees; and though Mr. Hialltalin and I walked in the prints made by the three men, we found it nearly as fatiguing as if we had made a track each for himself. The mercury had now risen to 57°; and the elevation we had gained was still considerably below the Yökul-hâls, or the ridge which connects the mountain with the main body of the peninsula.

"We again renewed our ascent. The surface of the snow began to

get more indurated, and though we still sunk too much to admit of our walking with ease, this inconvenience was in some measure counterbalanced by the gentleness with which the mountain rose before us. In the course of half an hour, however, the ascent became more acclivitous, and ultimately got so steep, that we were obliged to climb it in a zig-zag direction, and found it impossible to advance more than thirty or forty paces at a time, without throwing ourselves down on the snow, in order to refresh ourselves by a temporary respite. What is very remarkable, though we always felt so fatigued that we supposed a considerable time would be required to render us vigorous again, we had not lain more than three minutes when we found ourselves as fresh and lively as ever. We now found the black silk handkerchiefs we had taken with us very useful, as the rays of the sun reflected from the minute chrystals of ice on the crust of the snow, proved extremely annoying, and must certainly have been hurtful to the organs of sight, had we not used this precaution.

"For some time we completely lost sight of the superior regions of the Yökul; but as we continued our progress, the most easterly peak came at length in view, and appeared to be at no great elevation above us. It was not, however, till after we had repeatedly renewed our toil, that we reached its southern base, about one o'clock. This peak is called the Thrihyrning, from the three minor peaks into which it is divided, and which consist of masses of congealed snow, supported by beautiful massive pillars of ice in front, which wear a brilliant green hue, and reflect the beams of the sun in the most vivid manner. We here halted near half an hour, and partook of some refreshment, after which we pursued our route towards the middle and highest peak.

"The ascent now became much easier, owing to the consistence of the crust, and the more gentle rise of the mountain. The air increased in purity, and the heat sensibly declined. At the Thrihyrning, the mercury had fallen to 36°; and a little farther up, it stood at 33°, though there was a piercing sun, and little or no wind was perceptible. What not a little disconcerted us during this stage of our progress, was the appearance of mist gathering round the Yökul, at a considerable distance below us, which we were afraid would increase, and not only confine our prospect, but render our descent both difficult and dangerous.

"We now began also to anticipate the dangerous rents and chasms in the snow, so pathetically described by former travellers; but were no less surprised than pleased to meet with only a single fissure, which did not appear to run to any great depth, and was only about four inches in breadth. Their absence, however, may be accounted for from the earliness of the season; the winter snows with which they

had been drifted up remaining undissolved, and no fresh disruptions from the precipitation of the masses of snow having yet taken place. For this reason, the ascent of the Yökul must always be easier the earlier it is undertaken; though in this case the danger must be greater, as many of the old chasms may only have been partially drifted over, and ere the traveller is aware, he may sink through a deceitful surface into an immense unfathomed abyss.

"About three o'clock, we ultimately succeeded in reaching the base of the highest peak, when all at once a most tremendous precipice appeared at our feet, exceeding 2000 feet of nearly perpendicular depth, and displaying, in various parts of the profound valley of snow into which it opened, long and broad fissures running parallel with its sides. Near the middle of this awful depth we espied a huge circular aperture, the sides of which were lined with green ice, and which seemed to have been formed by a cascade, poured down from some part of the snow-bank on which we stood, though we could not discover any marks of water. This wonderful chasm ran down from between the middle and most westerly peaks, and appeared to descend to near the northern base of the mountain. Skirting the brink of the frozen precipice, we ascended the north side of the peak, but, after climbing within three or four yards of its summit, we were debarred all further progress by a perpendicular wall of icy pillars, resembling those already described, and completely surrounding the summit, which we could reach with great ease with the end of the poles, or long walking-staves in our hands.

"We here formed a seat with our poles in the snow, and sat down to partake of a cold dinner, which tasted still colder from the ideas suggested by the scene around us, and the actual increase of cold in the atmosphere, the mercury having sunk to 29°. The mist that had partially encompassed the Yökul during our ascent, now completely encircled it, and prevented us from surveying the low coasts and harbours around the base of the mountain. The prospect was, nevertheless, noble and commanding. The mountains of the peninsula rose into view through the surrounding fog; the whole length of the bay of Faxèfiord was distinctly visible to our right, together with the Eastern and Western Skardsheidi mountains, Akkrafiall, and part of the mountains in Gullbringe Syssell. Geitland's Yökul, Skialldbreid, and the mountains about Hekla, crowded into view from the east; while, from the termination of the range of mountains that divides the peninsula, stretched the Breidafiord, studded with an innumerable multitude of singular-looking islands. The mountains of Bardastrand and Isafiord bounded the prospect towards the north, among which the Glâma and Drângâ Yökuls shone with great splendour. The view to the west

was only confined by our limited powers of vision, and certainly extended beyond half the intervening distance between Iceland and Greenland. What added to the interest excited by so extensive a prospect, was the beautiful girdle of clouds which surrounded the Yökul, at least 3000 feet below us. The atmospherical fluid felt uncommonly pure; and the pleasurable sensations produced by the reflection that we had attained the object of our enterprise, in spite even of our own misgivings, tended in no small degree to cheer and exhilarate our minds.

"On surveying such an immense snow-mountain, it is impossible not to feel the force of the Scripture appeal: 'Will the snow of Lebanon fail from the rock of the field? or the inundating cold flowing waters be exhausted?' Jer. xviii. 14. Much less can HE fail who is the Ancient of days, and the Rock of ages, the Fountain of living waters, and the God of all comfort and consolation. Every sublunary object must undergo vicissitude and decay; the whole of the mundane system shall one day present a scene of universal ruin; but 'HE remaineth the same, and HIS years shall have no end,' Psa. cii. 27.

"Having examined the compass, and found it exactly to correspond with the sun, we began to retrace our steps, which, from their depth, were plain before us, so that there was no danger of losing our way. We found the descent extremely easy; and in little more than three hours from our leaving the summit of the Yökul, we again found ourselves at Stappen, where we were welcomed by the inhabitants; but it was not till the following morning that the common people would believe the protestations of our attendants that we had actually reached the middle peak."—Vol ii. pp. 38—44.

Keeping along the northern coast of the promontory,—pursuing the sea-line as it again turns to the N.W.,—forming the acquaintance of many a learned man, unknown to fame, but deserving of high literary renown,—visiting the birthplace of the old chronicler Snorro Sturluson,*—crossing the Breidafiord, and stopping to fulfil his errand of mercy on one of its chief islands by the way,—crossing or

* By some called "The Northern Herodotus," but by others denominated "the Scandinavian Euhemerus;"—the former epithet pointing to his "Heimskringla," in which he chronicles the exploits of the kings of Norway;—the latter adverting to his reputed share in the prose Edda, and his attempts to resolve the old mythology into a mass of exaggerated historic facts.

coasting several smaller friths to the north,—he reached his furthest point in one of the numerous places that share the common appellation of Hollt. Here he found another clerical poet, Sira Thorvaldr Bödvarson, the translator of poems from Gellert and from Pope. Having made the needful arrangements in behalf of the Isafiord Syssel, a district which he could not penetrate owing to the immense quantity of snow that still rendered the mountains impassable, he retraced his steps for awhile, occasionally deviating, though but slightly, from his former route. The following paragraph may be read as a pleasant relief from the sterner details of the wild and terrific:—

"Descending from the mountains, we passed through a pretty extensive tract of underwood, and entered a beautiful inhabited district in front of the Bardastrand precipices, in which the projecting promontories terminate along the northern shore of the Breidafiord. The sea has evidently at a remote period washed the base of these precipices; but, having gradually receded, beautiful alluvial plains have been formed, the greatest part of which is now covered with grass. The farms lay scattered under the lee of the mountains; numerous flocks of sheep were enjoying their nightly repose; the night was tranquil and serene; the speckled Breidafiord lay before us in all its wide expanse; while the snow-capped mountains of Snæfellsness, receding in beautiful perspective from the royal Yökul, reflected a golden splendour on the surrounding atmosphere."—Vol. ii. p. 113.

When recrossing the Breidafiord, he redeemed an hour or two on the island of Flatey, for the examination of its "surturbrand" or rock-wood, of which he gives a lengthened geological account;* and was then conveyed over the remainder of the bay, to rejoin the horses which he had there left to await his return from the north-west. He next took a north-easterly direction, approached the other

* Vol. ii. pp. 114—121.

side of the inaccessible Isafiord Syssel, and then prosecuted his course by the side of the Hrutafiord, the most extensive of the northern bays. The phenomenon of June 23rd—for such it was to him—was one not easily to be forgotten :—

"We set out for the mountains about seven o'clock in the evening, and continued gradually to ascend till near twelve at night, when I was favoured with the most novel and interesting midnight scene I ever witnessed: the sun remaining as if stationary a little above the horizon for about half an hour, when he again commenced his ascent, and pursued his steady, undeviating course through the northern hemisphere. . . . . To the south and east stretched an immense impenetrable waste, enlivened on the one hand by a number of lakes, and in the distance by vast ice-mountains, whose glassy surface, receiving the rays of the midnight sun, communicated a golden tinge to the surrounding atmosphere; while towards the north, the long bay of Hrutafiord gradually opened into the ocean. Here the king of day, like a vast globe of fire, stretched his sceptre over the realms of night,—divested indeed of his splendour, but more interesting, because more subject to view. The singing of swans on the neighbouring lakes added to the novelty of the scene. . . . .

"As I continued my journey, the train of my meditation fell upon that sublime passage in the prophet Isaiah, where describing in prophetic anticipation the future prosperity of the church, he declares, 'Thy sun shall no more go down, neither shall thy moon withdraw itself,' etc. In the spectacle I had just beheld, the prophetic image itself was fully unfolded to my view; and the contemplation of the universality and perpetuity of the Divine light, in connection with the means at present so effectively used for its diffusion throughout the world, animated me to devote myself afresh to the work of the Lord, and, in reliance on grace from above, to contribute to the utmost of my power towards the impartation of that light to every human soul."—Vol. ii. pp. 135—137.

It was time to hasten back to the capital. On passing Mount Baula, a cone of 3000 feet in height, the traveller was interested in the basaltiform stones which in huge loose masses rendered the ascent of its base as inviting as it was arduous. At Reykhollt he bathed in Snorro Sturluson's bath, a circular room, fifteen feet in diameter, con-

structed some six centuries ago, and supplied with water by means of a subterranean aqueduct from the boiling springs of Scribla, at a distance of 500 feet. At Saurbæ on the Whale-firth, he was pleased at meeting with a clergyman, who, while possessing a stipend of only about £6 per annum,* was better versed in Hebrew than many an English incumbent, having, at the advanced age of sixty, made such good use of the books kindly given him by the worthy Bishop Vidalin, that he was able to read even the more difficult portions of the original with tolerable ease.

Reykiavik was reached on June 29th, and soon presented a most animated spectacle. A hundred tents pitched in scattered groups about the suburban fields, brought forcibly to mind "the travelling companies of Dedanim," as mentioned by the prophet Isaiah. The opportunity afforded by such an assemblage was deemed the most expedient for taking steps toward the formation of the Icelandic Bible Society.

"On the 10th of July, at the annual meeting of the Diocesan Synod, which was held in the Cathedral, a sermon was preached on the subject by the Rev. A. Helgason, in which he forcibly set forth the importance and utility of Bible Societies, expatiated with much feeling on the vast operations of the British and Foreign Bible Society in particular, and the plenitude of success with which these operations had been crowned; gave a brief view of its exertions in behalf of Iceland; and concluded by exhorting the Synod to co-operate in this common and glorious cause, and embrace the present opportunity of founding a similar institution for the island of Iceland.

"After service, the Synod proceeded to the discussion of their usual business; and in the afternoon adjourned to the Episcopal Hall,

* This was not an unusually low stipend. The translator of Milton had no more, although, having under his care the two parishes of Bægisâ and Bakka, he had to give to his assistant nearly the half of that meagre pittance.

when the Archdeacon, and the Dean of Odde, were deputed to call at my lodging, and conduct me to the meeting. . . . . The following is the translation of a copy of the minutes taken on the occasion:—"On the 10th of July, 1815, a meeting was held at Reykiavik by the undersigned, for the purpose of establishing a Bible Society for this island, on the same principles with similar institutions in different parts of the world: when it was resolved, that such a Society be formed, having for its grand object to provide against any future want of Bibles in the vernacular language, and to promote their circulation throughout the country, according as circumstances may require. But, owing to the absence of several of the principal persons on the island, it was judged necessary to postpone the establishment of the laws of the Society till the 9th of July, 1816; and the members, then associated, authorized the Right Rev. Geir Vidalin, the Very Rev. the Archdeacon M. Magnusson, the Rev. Arne Helgason, rector of the Cathedral, Isl. Einarson, Justiciary and Assessor of the High Court, B. Thorarinson, Assessor of the High Court, and S. Thorgrimson, Royal Treasurer, to invite the leading people on the island to a meeting on the above-mentioned day, for the purpose of fixing the constitution of the Society, and determining other matters connected with its operations."—Vol. ii. pp. 170—172.

There was no delay in opening a subscription-fund, and requesting the Royal Treasurer to take charge of the dollars contributed. The Bible Society in London, on hearing that the institution was formed, voted a grant of £300 in its aid. The work of revision was already in progress, under the care of scholars who were acquainted as well with the original as with their native tongue. The scheme thus originated for an Icelandic Bible Society did not prove an abortive one. From time to time tidings were received of satisfactory progress. Thus, in the Report for 1841, it is stated that a version of the Scriptures was being "printed on the island itself, and of a type so large as to be suitable for their lengthened lamplight readings." According to the latest communication, it appeared that the total issues had amounted in all to above 10,000 Bibles and Testaments; but it is now several years since this

statement was forwarded. It is hoped that a correspondence may be re-opened between the London and Reykiavik Societies in the course of the approaching summer. It is pleasant to have been assured, through a private channel of information, that the Institution is not defunct.

It will have been noticed that one fourth part of the island had yet to be explored. This was hastily accomplished in the short summer-season that remained. In company with two Danish travellers, Mr. Henderson left Reykiavik the third time. As far as Thingvalla, he pursued the track he had made on his first tour, but instead of proceeding to the Geysers as before, he kept to the N.N.E., forced to turn out of the direct line whenever impeded by a lake or a Yökul. The cavern of Surtshellir, a quarter of a mile to the right, could not be passed by without a visit. Superstition has marked out the spot as that from which, at the end of time, Surtur, the swarthy volcano-god, will issue forth to cause the last general conflagration. In the meanwhile, however, it is an abode of darkness, and the torches of the visitors alone reveal to view its jet-like stalactites, its lava-striped walls, and its tortuous windings. Cave opens out of cave. The flooring is in some places a pool of snow-cold water, in others an inclined and slippery pavement of thickly coated ice. Traces of human residence are found in a partition-wall with a door in the centre, a floor strewed with fine sand, and a heap of bones which seem to be the residue of animals slain for food by the banditti who made these subterranean haunts their hidden retreat. One scene there was, which amply recompensed the fatigue and peril of the travellers:—

"The roof and sides of the cave were decorated with the most superb icicles, crystallized in every possible form, many of which rivalled in minuteness the finest zeolites; while, from the icy floor, rose pillars

of the same substance, assuming all the curious and fantastic shapes imaginable, mocking the proudest specimens of art, and counterfeiting many well-known objects of animated nature. Many of them were upwards of four feet high, generally sharpened at the extremity, and about two feet in thickness. A more brilliant scene, perhaps, never presented itself to the human eye. . . . The light of the torches rendered it peculiarly enchanting."—Vol. ii. p. 196.

Having discovered the pyramid of lava on which Olafsen and Povelsen in 1753 had deposited sealed coins in token of their visit, and having imitated the example by impressing their own initials or devices on small pieces of Danish money, which they left in memorial of their having reached the same spot, the party effected their return to upper air, where the rays of the sun "strongly reflected from the vitrified lava and volcanic sand" made them feel as if they had "suddenly exchanged a Greenland winter for an African summer."

Necessitated as they often were, when mist hid the mountains from their view, to depend for guidance on the aid of the magnetic needle, it was no small matter of dismay to find themselves in a district, where, on repeated trial, the compass was found no longer to act by reason of the predominance of iron in the soil around. The hotsprings of Hveravellir were reached after a little wandering; yet even here was cause alike of new alarm and new thankfulness, when the tent-poles were found in the morning so heated, that it was impossible to touch the ends which had rested in the ground. The entire tract is a "solfatara," and "may with strict propriety be termed the Campi Phlegrœi of Iceland."

At this point the travellers separated, and Mr. Henderson proceeded in a directly straight line to the North. From the port, or rather factory of Skagastrand, he took a winding road, and revisited Holum; thence through Urdir

to his old quarters in the neighhourhood of Akur-eyri. He was much gratified to learn that the clergyman of Mödrufell, one of the numerous Sira Jon Jonsons, had acted on the suggestion brought before his notice the previous year, and had succeeded in forming an Icelandic Tract Society, under the patronage of Conferenceraad Thorarinson, which already numbered as many as three hundred subscribers. Twenty guineas were voted to them, as soon as the establishment of their Society was known in London; and before three summers had elapsed, they had issued copies of twelve tracts, mostly translations from those of the Religious Tract Society.*

Returning homeward rapidly, Mr. Henderson paid a second visit to the Haukadal Geysers (*the* Geysers, by pre-eminence). Here he took two days' rest, and was interested to find that the Strockr could be made to erupt at will by injecting a number of large stones;—that these irregular jettings interfered with the regularity of the periodic ebullitions;—and that they sent forth the column of water to a much greater height than that usually observable in the spontaneous playing of the fountain. He then pursued the eastern instead of the western route to Reykiavik, passed south of the Thingvalla-vatn, visited the Geyser of

* When my father was in Russia, he at one time found he had 100 roubles to spare for some benevolent object, and he forwarded it to the Society at Mödrufell. Sira Jon Jonson wrote a letter of thanks, dated January 1822, and stated that the number of tracts issued by them up to that period amounted to 20,000, which bore to the number of inhabitants the proportion of five to twelve. This excellent clergyman lived to a good old age. In 1837 he had to report a great decline in the number of subscribers. He had employed himself in translating "Doddridge's Rise and Progress," but could not raise funds to defray the expense of printing, till the Religious Tract Society came forward to his aid, and voted him a grant of £50, which enabled its publication. (Jubilee Memorial, p. 312.) There is every reason to fear that since his decease, this good work has been abandoned, and that the Mödrufell Society no longer exists.

Reykium, and reached the capital just four days before the vessel set sail which was to carry him back to Denmark.

The two lesser journeys—those of 1815—had occupied respectively forty-four days, and thirty. Together they had included a course of fourteen hundred miles. The result and the effects were much the same as those of his tour in 1814. Though a brisk trade had been carried on during the winter, the outstanding orders in many places exceeded the number of copies that remained on hand. For particulars on this head, as also on the dress, food, dwellings, manners, character, and history of the people, on the characteristics of their poetry, and on the geological features and natural productions of the country, the reader must be referred to the printed Journal.

Modern travellers have given an unfavourable impression as regards a lack of hospitality on the part of the islanders; but Dr. Henderson, when he read such allegations, was inclined to believe that either unwarrantable anticipations must have been formed, or the poverty of the nation forgotten, or perhaps their generosity claimed as a right instead of having been accepted as a favour. No doubt the mission on which he went, had a certain amount of influence in conciliating goodwill. This it was which caused him to be received "as an angel from heaven," his work compared to "that of an apostle," and the books, distributed by him, likened to "the manna from above." But there were instances, not a few, in which ready hospitality was shown, before he had had time to make his errand known. If he pitched his tent between two farms, the inhabitants would vie with each other as to which could bring the largest dish of cream. By rich and poor he was alike welcomed and befriended.* "What I have give I thee,"

* Vol i. p. 252; vol. ii. pp. 52, 73, etc.

were the words silently embodied in the offerings of the peasantry,—cream from one; coffee from another; eider-duck's eggs from a third. It was not novelty which made the stranger acceptable; for where two travellers had passed only a short time before, he was received as eagerly as if he had been the only visitant in half a century. Nor is it needful to resolve their conduct into the expression of a sordid self-interest. It is seldom difficult, and among an unsophisticated people it would be peculiarly easy, for an unprejudiced eye to distinguish between the hard features of avarice and the open countenance of generosity. Poverty, it is true, could not refuse a recompense, when offered; but there was no cupidity, making its demand. All was sincere, simple-minded, liberal-hearted kindness. One exception only was met with, and that was in the neighbourhood of a household notorious in the district for their utter lawlessness; but the traveller always carried provisions with him, and he would have felt no personal inconvenience from their churlishness, had not his stock of bread failed at that very crisis, and thus subjected him to a privation which proved greater than he was prepared to find it.

In the moral and religious disposition of the people, he was interested. One anecdote he records, which to the admirers of Wordsworth will have its special interest—a proof of that oneness of nature which "makes the whole world kin." It is thus worded: "I could not but notice the manner in which my hostess"—(a peasant's wife)—"spoke of her children. On my inquiring how many she had, her reply was, 'I have four. Two of them are here with us, and the other two are with God. It is best with those that are with Him; and my chief concern about the two that remain is that they may reach heaven in safety.'"

As to the amount of vital godliness which may have been prevalent, he does not venture a definite opinion, as in no place except Reykiavik did he stay long enough to enable his arriving at very positive results. There were individual cases, nevertheless, of which he was prepared to form a very high estimate. In a letter to a friend, he expressed himself as follows :—

"The Icelander knows nothing of any covenanted works, formulas, nor anything of the almost endless tribes of *ans* and *ists*. What he principally knows, and to know it is eternal life, is 'Jesus Christ, and him crucified,'—the only theme a Paul would know as the subject of his ministrations. . . . .

"In some places attempts have been made to sow the seeds of Deism and rational Christianity; but they would not take root, and the disseminators have been put to shame. The faith of some was, however, by this means shaken. . . . Most of them seemed afraid of me at first, taking it for granted that I *must* side with the fashionable party, but when they heard me at once declare myself the advocate of the gospel, they afterwards seemed to listen to everything I said as to an oracle."

We have now to follow him across the ocean, and to note his arrival in Copenhagen, on Sept. 6th, after a short passage of only seventeen days. It was high time that he should return, as far as his wardrobe was concerned. At least, so it may be inferred from an incidental allusion in his Journal. "Being," he said, "the first foreigner this family had ever seen, they were much struck with my appearance, and put me down for a Höfdingi or chief; though in my native country, I should rather, from the appearance of my dress, have passed for a pedlar" (vol ii. p. 86). It may here be observed, in passing, that throughout the years of his early and middle life, he was distinguished for the scrupulous neatness of his attire; and it excited the surprise of many among his friends to learn that his tailors' bills were so low in figure and so infrequent in recurrence,

while his apparel every day, and all day long, bespoke the gentleman rather than the student.

One of his first concerns, on landing, was to examine into the prosperity of the Danish Bible Society and the amount of its doings. He found that it had only a name to live. He stirred up the members of its Committee to action. Regular business-meetings began to be held. The Faroese Gospel of Matthew was taken in hand;* and the Moravian Missionaries were consulted as to the best version of the Creolese to be adopted as a standard. While these matters were being arranged, Mr. Henderson visited his old friends at Elsineur, where he learned that the chapel was about to be "re-consecrated," and a clergyman sent out to fill the pulpit. Gottenburgh, also, was not forgotten; and the church, which had there been formed, still shared his earnest care. Learning that Mr. Aikman and Mr. Dick had come over at this time to the Continent with a view to the revival of the cause in Hamburgh, he wrote to the former in these terms:—

"It was almost a pity you could not take Gottenburgh in your way. There are not, indeed, so many English there; but there are many who understand the language, and who have a desire to hear the gospel. Should the mission to the Continent be followed up, I really think Gottenburgh should not be forgotten. In some respects it is more important than Hamburgh, as something has been done there beforehand, and a greater degree of religious disposition prevails. Another of my dear friends there, one of the brightest ornaments of our little church, has lately gone to join the general assembly and church of the first-born. She was a most intelligent, consistent, and shining Christian; and being connected with the best families in the place, the sphere of her influence was far from being circumscribed. Her death has made a great impression upon the inhabitants, and there is reason to hope may prove life to some of them."

* It was not till 1821 that this Gospel was ready. It was prepared with the Danish and Faroese in parallel columns. The edition sufficed to supply each family in the islands with a copy. (Monthly Extracts, No. 56.)

It will be remembered, that on a visit to Lund in 1812, Mr. Henderson had taken steps to break up the ground and prepare the way for the forming of a Bible Society in Scania. In November, 1815, he went over to see what had been or could yet be done. The infant Society had just drawn its first breath, a fortnight prior to his arrival. The following is his letter to Mr. Paterson, then at St. Petersburgh:—

". . . . It gives me great satisfaction to be able to inform you, and through you the friends of the Bible cause in the Russian Empire, that an institution of a similar nature with other Bible societies, was established at this University on the 10th inst. The day chosen for this purpose was the most appropriate imaginable—the birthday of the immortal LUTHER, to whose zealous defence of revealed truth, we are in a great measure indebted for the free access we have to it at this day. The Right Rev. Bishop Faxè took the lead on the occasion; began the solemnity—(for it *was* an animating religious solemnity)—with prayer to the Father of lights, after which he held a suitable speech; read the laws which it had been agreed upon by several friends should form the basis and constitution of the Society, —which were all adopted by the assembly. The Bishop himself was then chosen President, Dr. Wahlin (the Archdeacon) Vice-President, Dr. Hagberg and Prost Hellstenius, Secretaries; and as members of Committee, Professors Norberg, Hylander, Engelhart, etc. etc."

Such a galaxy of brilliant names must not be passed by. To the recipient of this letter no explanation was needed; but the reader will be glad of a momentary interruption, if it tend to throw light on the actors in the scene. The volume entitled "Tegner och hans samtida i Lund" again supplies the needed hints. Bishop William Faxè was an ecclesiastic of mature judgment, gentle manners, conciliating temper, kind forethought, and undeviating candour. In his political views he was a Conservative, and against all that was Utopian he decidedly set his face; but such movements as seemed likely to be of practical utility met with his cordial support. It was ever his aim, no less

in theology than in all things else, to steer an even course between the opposite extremes. In his diocesan administration he so deported himself, that Tegner, when appointed to the see of Wexiö, sought and obtained a temporary seat in the chapter of Lund that he might be trained under so experienced a guide,—and Agardh, when nominated Bishop of Carlstad, publicly declared that Faxè, who had formerly been his superior, should thenceforth be his exemplar. Archdeacon Wahlin was a man of less note, and was thought to have owed his promotion rather to favour than to any extraordinary fitness for his office. He is said to have been upright and open-hearted; but to have cared little whether he was ranked highest as a scholar or a theologian. Dr. Charles Peter Hagberg, Theological Professor, and Director of the Seminary, was one of the most popular preachers in Lund, and became one of the last survivors of that literary coterie, which under the name of the "Herberge" had existed in the days of his youth, and of which Tegner had been the centre and the soul. Hellstenius was a diligent student of Swedenborg's writings, and retained his love for them to his dying day. He was honoured and loved by many, and was one that worked quietly for the spread of divine truth in a gentle, peaceful, and evangelic spirit,—esteemed all the more, perhaps, by his contemporaries, if he had lower ideas than the zealous-hearted Hylander as to the *aggressive* duties which devolve on such as belong to the church militant. In the spread of the Bible, however, he took a lively interest; and after a consistent course of humble piety, he was taken hence to enter doubtless on the joys of the "New Jerusalem" above. Dr. J. H. Engelhart was professor of medicine in the University, but it was probably very soon after our present date that he resolved to renounce his academic status, and

enter on clerical duties. This change of avocation caused no little excitement. When he handed in his thesis as a candidate for orders, the theological faculty were ready to ask, "Is Saul also among the prophets?" Yet it was impossible for them to deny his qualifications for the office, and impossible to refuse his suit. Rumour, busy and malicious in Sweden as elsewhere, whispered that he intended only to assume the duties without discharging the functions of the ministry. But when he rose up in the cathedral of Lund, and poured forth a strain of fervid eloquence which melted the audience to tears, it was admitted on all hands that none could divide the word of truth more powerfully or more persuasively than he who in due time became the rector of Fellingsbro. If he truly preached Christ crucified, his flock must have been a favoured one.

The letter concerning Sweden thus proceeds:—

"On my arrival here I was sorry to learn that the Bishop was absent on a visitation, from which he does not return for several days yet; but I went immediately, and waited on our dear friend Dr. Hylander, from whom I met with the kindest reception, and Cancellerådet Prof. Norberg, whose acquaintance I had made in 1812. It is hardly possible for me to describe the joy he manifested on my presenting him with a copy of the Turkish New Testament. As he is the first Oriental scholar in Europe, I knew it would interest the Society at home, as well as foreign friends, to hear his opinion as to the merits of the Translation. This he has since given me, and it is in the highest degree satisfactory. He esteems the version to be highly faithful, and done in a style at once dignified and plain. To-morrow I am to spend entirely with him.

"... Dr. Hagberg, the principal Secretary, is a most excellent man, the fittest that could be found for the post. He is the second Professor in Divinity. The foundation is laid, and appears to be well laid. I propose the erection of Branch Societies in Malmö, Landscrona, etc., as also, where practicable, Bible associations. In the first mentioned place are several heartily disposed for the cause, especially the Dean, Mr. Gullander, who is a member of the Evangelical Society in Stockholm; and a Mr. Bagger, their agent, a very warm-

hearted, pious, and active Christian merchant. A few weeks ago he sold 200 dollars'-worth of Bibles and small tracts to two peasants from Smâlandia, who intended on their return to bring them into circulation. Since coming here I have spent several happy hours in the company of Zion's pilgrims, whose hearts were rejoiced to hear of the spread of the gospel of Christ. I do not know if you have seen the circular letter of the Clergy at this year's Diet. It is a most interesting document, and augurs much good. A great change in regard to the public doctrine is unequivocally recognised. 'The feeble echoes of Socinianism and Deism,' are said to be meeting with increasing disapprobation. The tone is decidedly scriptural, and gives us every rational hope of a glorious day of grace for Sweden. As our common friend, Dr. Hylander, intends adding a postscript to this letter, it is not in my power to make it longer than my last from Copenhagen. . . .

"May you ever experience the richness of redeeming love!

"Yours in the strongest bonds,

"EBENEZER HENDERSON"

A letter dated Copenhagen, Dec. 26th, thus reports the state of things in both the University-towns:—

"I might leave this at any time for all that I am doing here at present. Things languish, and will continue to languish, till the word of God again takes possession of the pulpits, till the preachers publicly insist upon its Divine authority and importance, and recommend its diligent and serious perusal to their hearers. It ought also to be made a school-book: but the period, I fear, is very distant, when that shall be the case in Denmark.

"In Lund, things are going on with vigour.* They have published their protocol, together with the Bishop's Circular, in which my plan of Bible Associations is inserted and recommended. The Professors did me the honour to drink my health lately at Prof. Norberg's! They feel much interested in your success, and are greatly obliged by your two letters to the Society. Their principal Secretary Dr. (and Prof.) Hagberg leaves them, having obtained Clara Church in Stockholm; but he will become an active member of the General

* To this Society, the London Committee voted a grant of £300. It long continued to take a high stand among the Swedish Societies. In 1816, it sent out 8000 Bibles and Testaments (see Thirteenth Report of the British and Foreign Bible Society, Appendix, p. 277).

Swedish Bible Society. He is a man of good parts, and an active turn of mind. I had letters from them all lately. They wish for another visit; but really they so frightened me with *calasses*, that I shrink from the adventurous attempt."

There was not much immunity in the neighbour-country from this penalty, if penalty it can be called. A *collatz* is not unknown to the Danes either in word or deed. They ask their friends to a "butter-brod," and spread before them a substantial as well as elegant repast. Both from the native and the foreign residents in Copenhagen, Mr. Henderson received many a hospitable invitation. From Mr. (afterwards Sir Augustus) Foster, the British ambassador, he was favoured with much kind attention.

The characters he met with were many and various. "Mr. Henderson," said his host on one occasion, "here is a gentleman on his way to Iceland; as you have so recently been there, perhaps you could give him a little assistance. Can you tell him whether he is likely to find a lodging on his arrival at Reykiavik?" It scarcely needed a moment's thought, before the ready answer was given: "It may seem strange, your Excellency, that I should name the House of Correction." An indescribable look of painfully suppressed risibility suddenly went round the table. "Allow me to explain," he immediately added; "the fact is that the Icelanders bear for the most part an exemplary moral character; so much so, indeed, that a culprit is rarely brought into the prison; the gaol thus remains untenanted, except when the governor and his wife find a lodger for a couple of rooms which they have fitted up for the purpose; and being a good-sized whitewashed building, it is the cleanest and most respectable lodging that could be had; I have no hesitation, therefore, in repeating that, all things considered, I can think of no place more suitable than the

Reykiavik House of Correction." The words were uttered in all simplicity; but again they were received with the same mysterious look, as if some double meaning was thought to lurk beneath. At an early opportunity, Mr. Henderson repaired to a Dane, whom he knew to be a wonderful collector of all the odds and ends of home and foreign gossip,—one who had been able, on their first interview, to furnish the name even of the Dunfermline parish-minister, and who was likelier therefore than most others to solve the present enigma. "Do you know anything about an Englishman, named R——, who is now in Copenhagen on his way to Iceland?" "Wait a minute, and you shall know all about him." A drawer was opened, full of scraps cut out of newspapers. Search was made, and at length a document produced, wherein it was stated that the said R—— had been one of the Irish rebels, but had turned King's Evidence; that he had been rewarded by a Government-appointment at ———; that this appointment had proved so obnoxious to the English residing in those parts, as to necessitate his recall; and that now he was being despatched in an official capacity to Iceland, as a place where he might be least molested by the reproaches of his countrymen. It was manifest that the sentences, which had been spoken in utter innocence, had as fairly hit the mark as if aimed with a set design.

The winter wore away, and in respect to Bible-work little was being transacted by the Committee, except in the preparation of a new revised version, which was intended to come out under royal authority. It was painful to see that the distribution of Scriptures already on hand was a matter little heeded. This torpor was the result in part, perhaps, of a national failing. "A *laisser aller* kind of feeling exists concerning their affairs, amounting almost to indifference,"

says a recent traveller.* In this case, however, it was traceable in still larger measure to the prevalence of that religious lukewarmness, which was content with the form of piety. The few who were zealous, were chilled and thwarted by the many who, at every turn, threw stumbling-blocks in the way. But better times were at hand. The work was to have a wider range, and life in the provinces was to send back its healthful current of vitality to restore the failing energies of the metropolis. Schleswig, which had been the cradle of Danish Christianity at the first, was to take a prominent place in the promotion of Bible-effort. It was desirable at this juncture to fan the lately-kindled flame in some districts, and to apply the kindling spark in others. By dint of perseverance, and even of importunity, Mr. Henderson at length gained the full sanction of the Copenhagen Committee to his making a tour on the main-land, with a view of encouraging the affiliated societies that were already formed, and establishing similar institutions where none were yet existent.

Furnished with letters of recommendation, he commenced his journey, April 2, 1816. His short notices, though touching on important matters, give a mere glance at persons and places, as he hurried on from station to station, with his heart bent on the work in hand, and his study of human nature subordinated chiefly to the bearing it might have upon his mission. No egotism was this, nor selfishness, nor contractedness of view, but a purposed concentration of every energy, on the "one thing" entrusted to his stewardship. He was one who could form a correct estimate of character, and possessed no small tact in dealing with its varieties of development; but he had neither the time

* Scott's "Swedes and Danes," p. 62.

nor the turn for moral portrait-painting. It will be best to furnish his rough notes of the tour in his own simple and unstudied words, as penned for the eye of friendship, intent to trace his every movement. Such passages only shall be omitted as could interest none but the party addressed.

"On the 2nd [of April] I left Copenhagen; arrived the same evening at Corsoer; crossed the Great Belt next forenoon in two and a half hours, and arrived in the evening at Odense. Next day I presented the letter to Bishop Plum, who received me kindly, but lamented that as he was to take his departure for Copenhagen on the morrow, it would not be in his power to do anything in the matter at that time. My hopes were thus sadly damped; for on the success or failure of the business *here*, I built my dependence for the other dioceses. However, he invited me to dinner, when he informed me he had been with Prince Christian,* who had desired him to present me to His Highness in the evening. It was as if a window had been opened in heaven. The Prince received me very graciously, entered with much spirit into the cause of the Society, paid me a very high compliment relative to my services in Iceland, and conversed in the freest manner about the eligibility of a Fyen Auxiliary Bible Society. His Highness was of opinion that the 7th of May would be the fittest time for erecting such a Society, as then a meeting of the Literary Society is held at Odense, at which all the leading people are present. . . . .

"On the 5th I drove out to His Excellency Privy Counsellor Bülow's,—a man of deep religious sentiment, a patronizer of learning, and a promoter of every good work. The plan met with his entire approbation, and he assured me of his most active services. A happier day I have not spent these many years. I hope he will be PRESIDENT. The evening I spent at the house of Lieut.-Col. Guldberg,—a son of the immortal translator of the New Testament. Next morning, as I was about to set off for Wigerslöw, I had a visit from Mr. Adler, Secretary to Prince Christian; and immediately after, an invitation to dine with His Highness, which I was under the necessity of declining, everything being ready for my departure. Mr. Adler engaged to make my apology.

"I can hardly describe to you my feelings, when I again heard a gospel-sermon from Mr. Boesen. Another such season I had not

* The Crown-Prince, who in 1838 ascended the throne as Christian VIII. on the death of his half-cousin, Frederick VI.

enjoyed since Grundtvig preached last in Copenhagen.* The time I spent with Boesen and Balsler was edifying and encouraging to both parties. From them I took my way into Jutland. Bishop Birch of Aarhuus gave me a hearty welcome; as did also His Excellency Privy Counsellor Gyldencrone, the Stiftamtmand,† with whom I dined, in company with the Bishop and a learned Professor, Rector of the School. Eleven hundred rix-dollars have been collected for the Society by the Bishop: but he seems inimical to the new revision; wishes the Danish Bible to be reprinted as it is, only with an explanatory note here and there. Leaving him to peruse the laws, etc., I set off for Wiborg; called on Bishop Bloch, the most profound Greek scholar in Denmark. I was happy to find he could speak [English], and took an uncommon interest in the Reports I gave him. I was repeatedly with him, conversed fully over every point connected with the establishment of auxiliaries, and obtained his promise that a Society should be formed at the next meeting of the Synod in the month of July."

In Aalborg, the reception was not so favourable, and no effort to change the current of feeling would avail. Having a few days to spare before the anticipated meeting in the

* The Rev. Nicolay Frederik Severin Grundtvig, a preacher who excited much attention in his early career, hailed by some as "a new Luther," but denounced by others as "hyper-orthodox." His warmth and energy made him popular as a preacher, though very unsparing as a polemic writer. In reference to the vehemence of his expressions, my father once described him as "a Sandeman in Denmark." A sermon of his, which was printed (about 1812) produced a great stir. Copies of it soon became scarce in the market; those who were fortunate enough to possess it, were with difficulty persuaded to lend it for perusal, and declared they would not part with it for its weight in gold, scarce as the latter article then was. In 1813, he published his "Kort Begreb af Verdens Krönike i Sammenhœng," in which his object was to "develope the operations of Divine providence in the relation they bear to the manifestation of Christ and the establishment of His kingdom in the world," and in which he took occasion to make very strong animadversions on the Rationalism of the day, and to pass very free censures on the clergy and professors of his own land. This publication produced a still more marked excitement, and evoked for its author the antagonism of the celebrated H. C. Oersted. Grundtvig's later works, historical and antiquarian, have been very numerous.

† That is, Lord Lieutenant.

capital of Fünen, Mr. Henderson spent them at the peaceful Moravian retreat of Christiansfeld. After a few hours spent at Wonsild, and a night at Seest near Kolding, he again reached Odense, whence he writes:—

On May 1st, the day after my arrival at this place, I again waited on His Highness Prince Christian, who received me in the same gracious and condescending manner as before, and made particular enquiry how I had found matters in Jutland. When I informed him of my reception in Aalborg, he expressed his regret that he had not given me a letter to Count Molke, the Stiftamtmand; but he imagined the Bishop would have introduced me to him. On the 3rd, I had the honour of dining at Court; but felt much fettered by the presence of a number of the first people in the place, who seemed to listen with much attention to an Englishman speaking Danish. Both before and after dinner, the Princess* made many enquiries about the Bible Society, Iceland, etc.; and on the breaking up of the company, His Highness invited me to return at seven o'clock in the evening, and bring some drawings with me which I had got prepared in Copenhagen. To my great satisfaction there was nobody present but the ladies of honour to the Princess, and my good friend Secretary Adler. The drawings were presented, and your humble servant was under the necessity of lecturing for more than an hour on the different phenomena which they represented. Happily the subjects were all familiar to me, having had occasion to study them thoroughly. The Prince then left us to drink tea by ourselves, when a conversation commenced on Buchanan's Researches, Bible exertions, and the circumstances and customs of the Icelanders,—the most interesting imaginable. The Princess took the deepest interest in every part of the discourse. She had read Buchanan in German, and her first lady of honour, Baroness Elkin, had read him both in English and German. A sweeter and more amiable lady than the Princess I have not yet met with.† There is such a degree of mild

* The Princess Caroline Amelia, eldest child of Frederick Christian, Duke of Holstein-Sonderburg-Augustenburgh; and grand-daughter of George III.'s sister, Queen Caroline Matilda of Denmark. Prince Christian (afterwards Christian VIII.) had spent much of his early life with the ducal family of Augustenburgh, from which he took the bride who not only shared but graced his throne.

† The readers of "Evangelical Christendom" will remember the notices of this Royal Lady, in the second volume of that periodical, wherein she

majesty in her look, that I felt quite at ease the whole evening; and indeed there is much of the same amiableness in the Prince. Between tea and supper, I had an opportunity afforded me of talking over some matters with him relative to Iceland, which met with the attention their importance merited, and I hope the time will come when they shall be carried into execution with regard to the worthy inhabitants of that distant island. The principal subject was the re-establishment of a school at Holum.

"The following morning I set off at 5 o'clock with the Bishop to Assens and Middelfart, at both of which places we met the Prince, and proceeded in company with him to all the public institutions, such as schools, church, hospital, etc.; all of which he examined in the most minute manner. On this tour I made the acquaintance of several clergymen and others, who engaged to interest themselves for the Bible cause. In Assens I was much with Pastor Hornsyld, whom I found to be truly the Rowland Hill of Denmark. On the way to Middelfart, I was *captured* by an Amtsprovst Holm, with whom I spent a night, and then travelled to Middelfart with him next day. I got him fully initiated into the plan of Branch Societies and Bible Associations, which I hope soon to hear are in full activity.

"On the 7th, the Literary Society met at ten o'clock. Their transactions lasted till near five. Your humble servant was nominated extraordinary member. Most of the members dined with the Prince, where we made some amends for the long fast we had endured. To convince you of the deep interest which His Highness takes in the cause, I need only mention that though he must have been uncommonly fatigued with the exertion of the preceding day, he appeared again in the Consistory Hall yesterday morning [May 8], at *eight* o'clock, in the midst of a respectable meeting that assembled under his auspices for the purpose of establishing an Auxiliary Bible Society for Fyen. His Highness took the chair, and conducted the business in the most admirable manner. . . . . .

"Thus, I hope, by the Divine blessing, that a foundation has been laid in the Danish provinces. May the Great Head of the Church pour down his Spirit to quicken the dead, and invigorate the debilitated, that trees of righteousness may again grow in the land, the planting of the Lord, that He may be glorified. . . . . Pray, and pray much for me, that I may walk worthy of the Lord in all things, and ever bear about with me a savour of the crucified Redeemer."

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is described in later life as "a truly Christian Queen," "exemplary in every relation of life," and "whose earthly crown was ever a bauble in her eyes compared with her heavenly one," pp. 84, 121.

Another letter thus resumes the narrative:—

"On the 12th inst., when I went to the Palace, according to appointment, for the purpose of taking leave of the Prince, I was presented to the Duchess of Augustenburgh* (the beloved daughter of Queen Matilda), and her sons, the young Duke, and Prince Frederick;—when I was happy to be informed that only a few days before their leaving the island,† a Society had been formed in connection with the Schleswig-Holstein Bible Society. The inhabitants do not wish in any way to stand under Fyen, and as if they had anticipated what was about to take place, they hastened to join the friends here [Schleswig]. Both the Prince and Princess wished me a hearty farewell, and much success to my undertaking; and His Royal Highness added that should I ever return to Denmark, I would find him in Copenhagen.

"From Odense, I proceeded directly across South Jutland to Ribe, where I met the most friendly reception from the Bishop;‡ but, I am sorry to add, I found the same coldness as in other parts of Jutland for the Divine oracles. All is dead; only five or six people in the church, most frequently. However, he promised on the return of the Stiftamtmand to see what could be done. The Archdeacon, brother to the Stiftamtmand, also promised to assist. I left Ribe again on the 18th, and arrived the same evening at our dear friend Windekilde's [at Wielstrup]. In his parish, there is much true piety; nearly two hundred who make the interests of their immortal souls their main concern, and expect salvation alone from Him who died on the cross to effect the redemption of sinners. On the Sabbath morning, I heard an excellent sermon from Mr. W——, and in the afternoon addressed about sixty people in his Sal. The Lord gave me much courage and liberty, so that I spake with as much readiness as in my native language. The subject, 'God will never forsake His people.'

"On the 20th I visited Pastor Matthiessen of Loydt. Both here and at Wielstrup, subscription-lists for the Bible Society are in circulation. The evening I spent in Apenrade, one of the most paradisaical spots perhaps in the world. Dean Paulsen had already

* Louisa Augusta, only daughter of King Christian VII., sister to the then reigning monarch, and mother of the Princess Caroline Amelia beforenamed. The Duchess had been two years a widow; and her sons were, respectively, eighteen and sixteen years of age.

† Alsen, in which is situated the palace of Augustenburgh.

‡ The Right Rev. Victor Christian Hiört then held the diocese, having been appointed to the office in 1811.

been prepared for my coming by a letter from the Baroness Elkin from Augustenburgh; and both with him and the Amtmand, Kammerherre Stehman, I talked fully over the eligibility of establishing an Auxiliary Society in the place, to which all the Bible Associations in the Amt might have recourse. The plan took; and on the day of Pentecost, the Dean is to discourse on the subject, and then immediately carry it into effect.

On the 21st, in the evening, I arrived in Schleswig, and the following morning waited on Provst Callisen,* who received me with open arms. He is truly a second Steinkopff; is all life and fire, and quite the soul of the Institution at this place. The Schleswig-Holstein Bible Society owes its foundation, and in a great measure its progress and success to his judgment, zeal, and piety. Filial associations are formed, or forming, almost everywhere. One was formed the other day at the University of Kiel, and another very important branch at Rendsburg. . . . . The General Superintendent Adler returns from his visitation this evening, and I wait on him to-morrow. Do you know that one of the Directors of the Bible Society, here, the Kammerjunker von Warnstedt, is the brother of the present Mrs. Carey? Her letters have been the means of his conversion, and he is one of the most active friends of the Society. . . . Yesterday (May 23rd) I had the honour to be presented to the worthy and venerable President of the Society, His Serene Highness the Landgrave Charles, father to the present Queen of Denmark, and grandson of George II. of England.† I spent nearly two hours with him in his private cabinet, and am again to have audience to-day, and afterwards to dine at Court. He has a wonderful knowledge, not only of the Scriptures, but also of literature. He is extremely affable and condescending."

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* The Rev. Christian Friedrich Callisen, the author of many popular works, chiefly hand-books or compendia on scientific and other subjects.

† It will be remembered by most readers, that in 1740, the Princess Mary of England became the bride of Frederick II., Hereditary Prince (afterwards Landgrave) of Hesse-Cassel. This potentate went over to the Roman Catholic faith, but his father William VIII., then Landgrave, took steps to prevent his exercising authority over the education of his sons. The Princess Mary, separated from her husband, retired with her children to Zell. Her eldest son, William IX., succeeded to the possession of Hanau, on the grandfather's decease, and afterwards rose to the style and title of "Elector," while the second son, Charles, came into possession of the landgravate, and was Stattholder of Schleswig-Holstein. The date of Charles's birth was 1744. At the time referred to in this narrative he had already completed his threescore years and ten.

The strong attachment of the aged Landgrave to the Bible cause was extremely marked. He, and his Royal Consort (Louisa, youngest daughter of Frederick V. of Denmark), had been the first to enter their names as supporters of the Society. The anniversary-speeches which he made, were interesting for their appropriateness and variety. Instead of pursuing a beaten track, wearisome from its familiarity, and instead also of wandering with vague and aimless uncertainty amid a multiplicity of themes, he always selected an apt Scripture allusion as the basis of his few but judicious remarks. One year he dwelt on Amos viii. 11, adverting to Denmark's temporal mercies and spiritual destitution,—other countries mourning a failure of their harvests, while her golden crops had been gathered in abundance,—other lands rejoicing in the wide diffusion of the bread of life, while her inhabitants were unsupplied with the precious boon. Another year, the past and present aspect of Danish Christianity was his theme; the gospel hidden, almost forgotten, scorned, and laughed at by the free-thinkers,—but now restored, republished, and wide-spread, he likened to the book of the law,—lost in the days of Manasseh and Amon, but again found, and honoured, and proclaimed, and obeyed, in the days of Hilkiah the priest. The patronage which His Serene Highness extended was peculiarly valuable, owing to his twofold connection with the reigning family. Each year he secured for the Schleswig-Holstein Society a message of congratulation and encouragement, signed by the royal hand,—generally brief, but always cordial.

The Landgrave was fond of his pen, and wrote a neat legible hand. On one occasion, however, his signature "Charles L. of Hesse" was singularly misunderstood. The party in London, to whom it was addressed, being gone

abroad, it was opened on due authority by the clerk left to transact business. Judging from the tone and style of the letter, that it had been written by a clergyman, he directed a note, accounting for the delay of a final answer, to "the Rev. Charles L. Hesse, Louisenlund, near Schleswig." Instead of being offended, the latter felt himself complimented by such a superscription, took delight in telling the story, and exclaimed as the glad-hearted tears bedewed his aged cheek, "Ah! he did me such an honour—such an honour—he called me 'Reverend.'" Distinguished by an eminently catholic spirit, he carried his liberality of sentiment to some excess. He had a favourite idea, that all forms of religion are but so many emanations from primary truth. He thought that the Brahminical Shasters, if rightly explained, could be paralleled with Christian Revelation; nay, that the two are to all intents and purposes so essentially harmonious, that the Hindoos, without embracing the religion of the Europeans, may become servants of the same God, and partakers of the same salvation with ourselves. He deemed it likely that his theory would obtain confirmation, if the sacred writings of Thibet could be subjected to a closer investigation, and was most urgent in endeavouring to persuade Mr. Henderson to undertake an express mission to the court of the Dalai Lama with this end in view. His entreaties were unavailing, however, with one who had other work in hand, and was not thus to be diverted from its prosecution.

The letter, which should follow next in order, is missing, but the fragment of a journal fills up the blank, and gives us an account of further visits to the palace of Gottorp.

"[May] 24. Had again an audience of H. S. H. the Landgrave, after which I was introduced to Her Royal Highness the Princess, and the Princess the Abbess of Itzehoe, and then dined at Court.

After dinner, spent about an hour with the Landgrave, in his private cabinet; and the rest of the evening at Mr. Callisen's. On the institution of an enquiry, in certain parts it was found that many poor families were destitute of the Scriptures; that of *ten* servants *not one* had a Bible of their own; that of twenty young people of all ranks, that received confirmation, not ten took this invaluable work with them into the world."

The next paragraph gives the promise (subsequently realized) of a visit to the Rendsburg and Eckernfiörde circle, so well known to the readers of Niebuhr and Perthes.

"25. Dined with H. S. H., and spent the rest of the evening with Mr. Hansen, Controller of the Customs, and Treasurer of the Bible Society, a truly pious and active man. At dinner I had the honour of forming the acquaintance of Count Stolberg from Windeby, a nobleman who has the cause of religion much at heart, and who gave me a most pressing invitation to spend some days at his estate on my way to Kiel.

"26. Dined again with H. S. H., spent the evening in company with Mr. and Mrs. Callisen, at Mr. Warnstedt's, a nephew of Dr. Carey, a young man of a truly serious and Christian disposition, who feels much interested in the spread of the gospel.

"27. Attended a meeting of the Bible Committee, and received a letter of recommendation to serve me on a tour through the Dukedoms, with the view of accelerating the formation of subordinate associations.

"28. Left Schleswig, and arrived in Flensburg.

"29. Called on the Rev. Messrs. Husmann, Valentiner, Schiött, Thamsen, and Jensen. Conversed over the concerns of the Bible Society, and the eligibility of an Auxiliary in Flensburg, a town containing about 14,000 inhabitants. Many difficulties and objections, which I did all I could to obviate.

"31. Met several of the clergy at Mr. Husmann's, who had the kindness to call them together for the purpose of hearing their opinion on the subject of a Society. It was resolved that, immediately after Pentecost, active measures should be taken.

"June 1. Arrived in Tondern, 25 miles to the N.W. of Flensburg.

"2. Called on Dean Prahl,* with whom I had a long and interesting

* For a notice of Dean Prahl, and of the deposition of Bishop Rehhoff, in connection with the political and ecclesiastical troubles of Schleswig in 1850, see "Evangelical Christendom," vol. iv. p. 116, etc.

conversation on the subject of my mission. Subscriptions have already been set on foot in the town, and the clergy have been recommended to form Bible Associations in each of the forty-three churches forming the Deanship. It is not supposed that there are any families without a Bible; but it is seldom that young people or servants have a Bible or New Testament of their own.

"4. Visited Messrs. Rehhoff and Smith, and was introduced by the former to Justiciary Richtsen, formerly Burgomaster, a very rich man, a warm friend of the gospel, and a patron of the exertions using for the spread of the Bible in this place.

"5. Left Tondern, and proceeded through Mögel Tondern (in the vicinity of which the famous Golden Horns were found) into the marshes. In the Reverend Mr. Quetens of Wester Clauxbül—a member of the Fyen Society—I found a truly evangelical minister; —his wife also was a pattern of gospel-influence. Came in the evening to Bredstedt.

"6. Spent most of the day with the Rev. Mr. Nissen of this place a warm friend of the Bible Society and every good work. He has already preached a sermon on the subject, and intends the ensuing week to organize a Bible Association. I also visited Pastor Autzen of Breklum, a man who possesses a surprising acquaintance with the Northern and Teutonic languages, and is preparing a *Glossarium* of all the different dialects. Arrived in the evening at Husum.

"7. Visited the Dean, etc. Four thousand inhabitants! No church!! The old one was pulled down seven years ago. They use at present a small miserable-looking place in a hospital. Not above ten or twenty hearers in general. Surely if a Bible Society were needed anywhere, it is here.

"8. Arrived in the evening at Tönning, a town containing upwards of 2000 inhabitants. A Bible Association has already been formed here, owing to the zeal and activity of the Rev. Mr. Clausen, who gave me a most welcome reception, and spent the evening in laying down a plan for enlarging the Society into an Auxiliary to embrace the whole of the Eyderstedt district.

"9. Had a conversation with the President of this Bible Association, the Captain of the Pilot-office, who desired me to inform the Society that he has become *a happy man* since he began to read his Bible, and especially the New Testament. He was formerly troubled with melancholy, but the reading of the New Testament filled his mind with tranquillity and joy.

"10. Proceeded on to Friederickstad. Nearly 3000 inhabitants, Lutherans, Remonstrants, Mennonites, and Jews. Religion at the lowest ebb imaginable. The Lutheran clergyman is of opinion that

the erection of a Bible Association here is wholly impracticable; yet promised to do what he could. The churches almost completely empty. Upwards of forty girls, and nearly thirty boys in the school, that have no Bible. The Reformed preacher is not disposed to join a Society, but intends instituting an enquiry from house to house, and will correspond with the Bible Society in Rotterdam. His people are mostly Dutch.

"12. Arrived in Meldorf. An Auxiliary was formed some weeks ago, under the presidency of the Dean. In most of the parishes Associations have been formed. Lodged in the house of a Mr. Bruhn, a truly Christian merchant, who has long stood in connection with the Basel Society.

"14. Meeting of the Committee, and most of the town-members of the Society.

"15. Arrived at Hanerau, the estate of Mr. Manhardt, brother-in-law to Van der Smissen.* A Bible Association established on 1st of May last. Most of those who form the Committee of management have experienced the sovereign efficacy of the gospel on their own hearts, and cannot rest satisfied till they have imparted the same precious source of knowledge, light, and joy to others. The clergyman enters with his whole soul into the plan; and in order to give it efficacy, he holds a meeting every other Sabbath at his own house, in the afternoon, in order to give his hearers a proper idea of the right mode of reading the Scriptures.

"16. At six in the evening, the friends of the Society met at Mr. Manhardt's, in consequence of public intimation from the pulpit; when he introduced me to them, and left me to fight my way with a German discourse, the first speech I ever held in this language."

In writing home, Mr. Henderson describes an incident which followed:—"After Mr. Manhardt had concluded a number of the most appropriate and interesting observations, he took me by the hand, and in the name of the

* Mr. Van der Smissen, senior, was one of Whitfield's converts, an earnest-minded, kind-hearted, zealous, and hospitable Christian, well known as a principal originator and cordial promoter of religious effort in Hamburgh. His business was very extensive, "but," as my father wrote concerning him, "all is consecrated to the Lord, and carried on with a view to His glory." "What shall I say of the house of Van der Smissen?" wrote Dr. Steinkopff; "their praise is in all the churches; piety, and the blessing of God, seem to descend from father to son, from son to grandson." (Jubilee Memorial of the Religious Tract Society, p. 321.)

Association, charged me to convey to the British and Foreign Bible Society their *unfeigned gratitude for the illustrious example which had stimulated them to exertion,* and to assure you that they should undeviatingly follow in the path which you have trodden, and pray for the richest blessing of Heaven on your noble and unremitting endeavours to impart the words of eternal life to those that are near, and to them that are far off."*

"20. Left Hanerau, and arrived in the evening in the town of Rendsburg. 7000 inhabitants. Here is one of the most flourishing Bible Societies that exist in these parts, which owes its formation to the zeal and activity of the Very Rev. Dean Callisen† of this place. In a circular letter to his clergy, dated Feb. 15, 1816, he explained its nature, object, etc. In the weekly paper of Feb. 4, a few remarks on Bible Societies in general were inserted for the purpose of preparing the minds of the people; and on the 22nd of the same month, an address in the same paper inviting the inhabitants to meet at the house of the Dean on March 1st, in order to establish a Society for the Town and Deanery of Rendsburg, to act in connection with the Schleswig-Holstein Bible Society, in 'procuring and distributing, partly at reduced prices, and partly gratis, *the old and commonly received* translation of the Bible by the immortal Luther, without note or commentary.' This explicit declaration of the Bible to be used was the more necessary, as many entertain the idea that it is the object of the Bible Society to introduce a new one,—a prejudice occasioned by the publication of a Bible in Altona, by a clergyman named Funck, in which the text of Luther is printed verbatim, but is interlarded with notes and explanations, most of which are either unnecessary or imperfect, and many of them are in direct opposition to the mind of the Spirit, and are evidently designed to serve as a vehicle for conveying the poisonous doctrines of modern Deism and Socinianism among the community. The Introduction contains many of the most untenable positions of the late Theologians in Germany; and the direct and manifest tendency of the whole is to inspire the readers of the Sacred Volume with doubts in regard to its validity and Divine authority. . . . .

"22. Drove out to Emkendorf, the estate of Count Reventlow,

* Thirteenth Annual Report (1817), p. 288.

† Cousin to the Dean Callisen of Schleswig, mentioned before.

who is President of the Rendsburg Bible Society, a warm advocate of the Bible and the peculiar doctrines of Christianity. I spent two days at the Count's. The Countess is a pattern of faith, love, and patience; suffers much in body, but is strong in mind, and especially in faith, giving glory to God. She is truly a miracle of grace. She has kept her bed for upwards of ten years, but is active in correspondence with the lovers of the truth, and is in fact the centre of the Christian friends in these parts; and educates pious young men to be afterwards employed in her schools, where a great number of children are being trained. Formed also the acquaintance of the Countess Stolberg, and a Countess Reventlow, sisters to the Count; both decidedly pious. Also Etatsraad Schönborn."

It was not long that the excellent Countess abovenamed was spared to manifest either her active or her passive graces. The Bible Society's "Monthly Extracts" furnish the following paragraph, the interest of which will abundantly justify this momentary digression from the main theme:—"The Rendsburg Bible Society, organized on the 1st of March, 1816, still pursue their course without interruption; and are bound gratefully to acknowledge that the Lord has blessed their feeble endeavours with success. They have great reason to deplore the loss of a noble patroness, the Countess Julia of Reventlow at Emkendorf; who at the close of the year 1816 terminated a life full of suffering, but wholly dedicated to the promulgation of true Christianity. Although this now glorified saint groaned for many years under the burden of disease, and had to struggle with unutterable bodily pain, her spirit was active to the last moment of her existence, and her thoughts were constantly fixed on the one thing needful. Her capacious mind entered with wonderful activity into the great cause of the diffusion of the word of God, and promoted, even from a sick bed, by her example and unabated energy, the diffusion of the Holy Scriptures to such a degree, that she has erected a

lasting monument to herself in the hearts of all who are friends to the divine word, and has brought forth fruit which will remain." *

It is somewhat tantalizing that the Etatsraad Schönborn should have been merely named, without a single characteristic trait or graphic epithet. Possibly the aged Counsellor of Legation may have been in one of his silent moods, and it can easily be understood that one in whom there was no small element of scepticism, was not likely to be drawn out into the free expression of his sentiments or manifestation of his peculiarities before a passing stranger, especially when that stranger was characterized by a more than ordinarily calm and unshaken faith. Schönborn's sympathies were with the visibly energetic and enthusiastic; Mr. Henderson's energy and enthusiasm were more real than apparent, more operative than demonstrative. There was little ground in common between minds so totally diverse.

The Bible tourist returned to Schleswig, where he remained four days. The impression left by him was that of an "estimable man, active, intelligent, and unassuming, whom every one who made his acquaintance will always recollect with peculiar regard." † His next letter is dated, "Eutin, July 20, 1816."

"I left Schleswig on the 2nd inst., and proceeded the same forenoon to Louisenlund, ‡ the country residence of H. S. H. Prince Charles, from whom I met with the most cordial welcome, and I was obliged to drive with him into the woods before dinner. In the evening I drove on to Eckernfiörde, and called on the clergyman. . . . In Borby, near Eckernfiörde, is a very flourishing Bible Association.

* Monthly Extracts, No. 9. April, 1818.

† First Annual Report of the Schleswig-Holstein Bible Society. (Owen's Hist. vol. iii. p. 178.)

‡ On the road from Schleswig to Eckernfiörde.

It is patronized by Count Stolberg of Windeby. With him I was constrained to spend *four* days; and met at his house the Countess Dowager of Reventlow from Fyen; her son, the present Count; the Countess Dowager Bernstorff, and her two sons, both diplomatic characters; and the amiable poet and historian, Count Friedrich Leopold Stolberg, who went over to the Catholic religion some years ago. We spent nearly two days in each other's company; and scarcely anything but the interests of vital godliness, as concentrating in the promulgation of the unadulterated gospel of Christ, engrossed our attention. Not so much as a single syllable ever dropped from his lips from which it could be supposed he was a member of the Roman communion. I also dined one day with the Countess Reventlow of Altenhof. What proved very agreeable to me was, that the nobility whose acquaintance I had the honour of forming in these parts could all speak English, and were decidedly in favour of evangelical religion."

It is pleasant to find that the reverse side of the banner is not without a satisfactory inscription. Count F. L. Stolberg, referring to the Bible Society, writes thus: "May God prosper its work, as He has hitherto manifestly done! At my brother's I met with one of its most active members, Mr. Henderson, from Scotland, an admirable man."* The cordiality which was thus manifested by the Count was not surprising. It is well known that his secession to Popery was mainly owing to the frigid Rationalism which pervaded the Reformed church, and which was so utterly abhorrent alike to his sense of what was right, and to his conviction of what was seemly. A German writer states that when seeking a tutor for his children, he wrote to Jacobi, "I will have no Neologian, though he be as learned as Aristotle, and as wise and virtuous as Xenophon. On *this* subject I *am* intolerant. I do not care whether he has studied theology or law, whether he is a Lutheran or a Calvinist; but he must be a true believer

* Memoirs of Frederick Perthes, vol. i, p. 441.

in the gospel."* The anecdote seems too characteristic to be otherwise than genuine. With Count Stolberg, no form could compensate for the absence of religion's power; and no difference of form could hinder his communion in heart with the sincerely devout. But we must resume the Journal:—

"From Windeby I proceeded on to Kiel, where I spent eight days; visited most of the professors, from whom I immediately received invitations; and thus had many choice opportunities afforded me of advocating the Bible cause, and recommending it to more energetic co-operation. A Bible Association was formed here on May 17th. Many of the Professors are members, and I hope by greater publicity being given to the matter, they will all join. Pray send to the worthy old Oriental scholar, the translator of the Zendavesta, Dr. Kleucker, a copy of your Persian New Testament. He interests himself in the most cordial manner in your success. In passing through Preetz, I visited the clergy, and received a promise that an attempt should instantly be made to establish a Society in the Kloster of noble ladies, from whom there was every reason to expect considerable donations would be obtained. My next station was Ploen, the Eden of Holstein. Owing to the Dean's being but recently called to the living, he had not been able to do anything; but promised (as did also Count ——, the Amtmand, whom I visited), immediately after the ensuing visitation, to take the necessary steps toward the formation of a Bible Society for the town and Probstey. I had here to face His Serene Highness the Duke, who is a Catholic, and (as I was informed) quite enraged at the Bible Societies. He was much pleased with what I told him of different things, took and showed me his library, and regretted my stay was so short. On the 17th, I quitted the Danish dominions, and entered those of the Duke of Oldenburgh. On my arrival here in Eutin I waited on the Superintendent, Dr. Olshausen;† the President of the Government, Baron Maltzan; the two clergymen, and several of the principal people in office. To a man they were friendly to the cause.

* Translated in the "Spirit of the Pilgrims." Boston, U. S., Feb. 1830; (and extracted in the Congregational Magazine for July, 1830.)

† Dr. Detlev John William Olshausen, Consistorial Counsellor and Superintendent of the Principality of Lübeck, father of the late well-known commentator, and of the present minister for university-education in the Prussian Cabinet.

The 18th and 19th I spent in Oldenburgh and Lynsaen. To-day I have again visited several of the public officers, and to-morrow evening they are to meet at the house of Dr. Olshausen for the purpose of deliberating on the steps necessary to be taken for the formation of a Bible Society for the Principality of Lübeck."

This preliminary meeting, when held, presented a scene of unanimity and earnest zeal, which were auspicious omens for the future; and the beginning of the next year witnessed the establishment of the "Eutin Bible Society for the principality of Lübeck," with His Serene Highness Peter, Duke of Oldenburgh, for its patron. Mr. Henderson went on to the town of Lübeck, and then to Hamburgh and Altona, where he enjoyed a brief season of comparative repose.

The sketch of his Danish tour might have been enlivened by the introduction of many a pleasant anecdote, but which it would have been unwise for him to pen while the parties were yet living. In the private circle he often dwelt upon such "incidents of travel." He had started on this occasion provided with a slip of paper, on which a friend had noted down, not merely the names of influential parties, but a few of those individual characteristics which would indicate the best means of introducing and subserving the object of his mission in each separate case. Against the name of one Bishop was written, "If you would gain him, you must gain his lady." How was this to be accomplished? Though no fanatic, and though well aware how much depended on the wiseness or unwiseness of the means he might employ, Mr. Henderson was convinced that all hearts are influenceable from above, and therefore, like the cupbearer of Artaxerxes, he doubtless lifted up his prayer for guidance and success. The episcopal residence was gained. The Bishop was *alone!*

This augured ill, but there was no possibility of retreat; the subject must be broached. "I am sorry," was the reply, "that I cannot stop to enter on the matter now; but my good lady is at Copenhagen on a visit." . . . (This augured still worse, but the close of the sentence made things more hopeful): "I am just about starting to fetch her home; and if I delay, I shall lose the boat: come again in a day or two, and let me hear all you have to say." The delay was of little moment, when counterbalanced by the hope of probable advantage. On paying a second visit, he was received by the lady herself, who intimated that the Bishop would shortly be at leisure. In the mean while, the conversation turned on various topics, chiefly connected with the scenery around. Having observed near the town an object resembling what we call a "Folly," and over the vacant doorway an inscription, "To the memory of——," Mr. Henderson enquired whether the Danish author of that name was the person intended. "Oh! no," replied the lady, "it was a man whom no one would ever have cared to remember after he was gone, and being pretty well aware of it himself, he took this strange means of handing down his name to posterity. But you spoke just now of the author; did you know him?" "Not personally, but I have a high opinion of his writings," was the answer; and the strain of remark which ensued sufficed to prove the visitor's full knowledge and appreciation of the publications referred to. "That is his likeness," said the lady, pointing to a portrait that was hanging on the wall; "he was my first husband." It is needless to say that the painting was duly admired, that the lady's good graces were won, and the Bishop's patronage secured. Not to his own prudence did the pleader ascribe his success. All he had done was to speak

in unconscious simplicity the thoughts and impressions of the passing moment; and when in after years he narrated the story, it was always to illustrate the wondrous manner in which time after time the path was smoothed before him, and the blind led by a way which he knew not. Incidentally we may regard it as no less a proof of the benefit secured by human industry and learning. Had the author in question been unknown, or his volumes unstudied, that day's advantage would have been lost.

At Hamburgh, Mr. Henderson had the pleasure of meeting his old friend, the Rev. Francis Dick, one of Mr. Haldane's third class, who, after a seven years' ministry at Quebec, had been appointed to this post of duty at the time of Mr. Aikman's visit in 1815. The intercourse of the two brethren was a source of enjoyment to both. Mr. Dick's journal fully details his long anticipations of it, and the blank he felt when again separated from the welcome visitant.

The following extracts from that source of information will fill up a blank interval at this juncture:—

"July 26. Had the pleasure to-day of meeting once more with my dear brother Henderson, whom I had not seen for eleven years. He arrived in Altona last night. I am glad to find him in such good health and spirits, with his heart so much engaged in the good work of the Lord.

"28 (Lord's day). Mr. E. Henderson preached all day. The meeting well attended both parts of the day. . . .

"Aug. 4. Mr. Henderson preached in the forenoon to a very full meeting. In the evening we had but a small meeting.

"8. Attended a meeting of the Hamburgh and Altona Bible Society. . . .

"11. Mr. Henderson preached for me both parts of the day. The meeting was well attended both forenoon and afternoon. Rabbi L—— was in the meeting this evening, and we had some pleasant conversation with him after services. I hope the Lord is removing the vail from his eyes.

"13. Accompanied brother Henderson as far as Ratzeburg. We found the country uncommonly pleasant; the harvest far advanced. We left Hamburgh about six in the morning. About two P.M. we reached a small town called Mülln; it is surrounded by water, and has been once strongly fortified. Though finely situated, it is a wretched-looking place within. We arrived at Ratzeburg about four P.M. It stands in the middle of a fine lake. It is a beautiful place, contains about 2000 inhabitants, and is the chief city of Lauenburg. The whole of this province formerly belonged to Hanover, but by the late arrangements it has been ceded to Denmark. . . . . Brother Henderson and I supped with the new Governor, Count Reventlau [Reventlow], and found him, and the Countess, and all the family very agreeable. The Countess speaks English remarkably well. I had a good deal of talk with her. She appears to be a Christian indeed. Her husband is also friendly to religion."*

At Ratzeburg no steps had been taken or the formation of a Bible Society, but the cause was now warmly taken up under the auspices of His Excellency the Count, who, coming from Schleswig with his sympathies already enlisted in the cause, entered into it "heart and soul." On the evening of the 18th the infant Society was formally instituted at a meeting held for the purpose.

The tour authorized by the Copenhagen Society was now completed, but instructions from London had given the labourer a further mission to accomplish. The particulars are given in the Appendix to the Society's Thirteenth Annual Report. The Mecklenburgh-Schwerin Society was visited, and was found, though of recent origin, to be already in vigorous action. At Rostock, on August 30th, foundation was laid for a new Auxiliary; and another was formed at Barth, on Sept. 4th, a meeting being convened in the house of the Hon. Mr. Von Mevius. "In the company of this aged nobleman and his daughter, who shares the views, the piety, and the zeal of her venerable

* Scotch Congregational Magazine. New Series, vol. viii. (1848).

parent, I have spent three days in the most edifying manner." The attractions of hospitality and of refreshing intercourse could not avail to hinder the traveller in his course. No sooner was his work at Barth accomplished, than he started that very same day towards a new post of duty. At Stralsund, investigations were made by him as to the progress of the cause. The Committee appointed there about eight months before, had augmented the number of their subscribers, and were increasingly convinced that they had embarked on no supererogatory task. "In one village where a sick traveller had been taken ill, and wished to soothe her mind with the balm of Divine consolation so richly contained in the Bible, the strictest enquiry was made for a copy; but, alas! not one was to be found: there was not so much as a single house in possession of the words of eternal life." Rügen and Griefswald were placed in communication with the Stralsund Committee. Strelitz, where Mr. Henderson was favourably received by members of the Ducal family, completed his list of visits in Pomerania and Northern Germany. Berlin, where he met his former correspondent Mr. Jœnicke, and his future fellow-labourer, Dr. Pinkerton,* formed the limit of his journey.

After a two months' absence, he returned to Hamburgh. Having from April to October been, as he phrases it, "constantly on the wing," he naturally felt anxious for a

* It is hardly necessary to record that the Rev. Robert Pinkerton went out in 1805 as a missionary to Karass, but finding his health fail, had been obliged to leave that station; that he found employment as tutor in the family of the Princess Metstchersky; that he enlisted her aid and patronage in the Tract cause; that he undertook many prolonged and extensive tours in behalf of the British and Foreign Bible Society, and settled as their agent in Frankfort, where he devotedly served their interests through a long course of years, having retired but very recently by reason of advancing age.

season of quiet. But it was otherwise ordained, as will be seen from a letter written to Mr. Paterson, on Tuesday, Oct. 22:—

"My dear Brother,—What a complete change has instantaneously been effected in my plans! I imagined my Continental labours were at a close for this season; had spent about eight days with my friends here and in Altona; had bespoke my passage on board one of the smacks for Leith; made every needful preparation for my departure—and was fondly dreaming of domestic enjoyments,—when all at once I heard a voice behind me, saying, 'This is the way, walk ye in it.' I 'turned to the voice that spake unto me,' and behold, my path was plain before me. Instead of Edinburgh, I was to regard Petersburgh as the place of my destination. On Sabbath last, after preaching my first sermon on Lot's wife, I received two letters from London, one five, the other only six days old, urging the necessity of my repairing without a moment's delay to St. Petersburgh, with the view of strengthening your hands in the work of the Lord. The intelligence at the same time conveyed a very doleful account of the state of your health; and had I not been in possession of letters from you of a later day, I certainly must have despaired of ever seeing you more in the land of the living.

"The matter did not admit of a moment's deliberation. I immediately fixed on the following Wednesday morning for my departure, and have got matters in such a train, that I shall be able to abide by my determination. The object of the present is to request you to have a passport sent immediately to Memel for me, to be left at the Post Office till my arrival. . . . ."

To the Committee in London he wrote: "The question put by the Apostle came home with power to my mind, 'Thou therefore which teachest another, teachest thou not thyself?'" And again: "Had I not come to the determination instantly to comply with your request, how could I have borne the cutting reflection, 'Demas hath forsaken me, having loved this present world?'" Precious indications are these, that the holy volume which he was commending to the notice of others, was personally resorted to as the man of his counsel, and was heeded as the guide of his own path.

Speedy and unexpected as was his return to Rostock, he was rejoiced to find that his recent efforts in that place were already yielding fruit, and that the projected auxiliary was on the point of formation. At Dantzig and Königsberg, which lay on his route, he had only to enquire into the result of what others had done. He found that Bible Societies were not only existing but flourishing; yet so great a thirst had been awakened among the people, that the supply was by no means equal to the demand; and on the arrival of Bibles at the Depository, "the copies," to use the language of one of the Dantzigers, "went off like the morning rolls from the baker's."

Notwithstanding the visits paid to various individuals in these towns, so much expedition was used that the traveller reached Memel a full week before his passport arrived. It was a week of exciting suspense. "Every day," he says, "seemed an age." Fond hopes were revived. This silence might import a change of plan; his help in Russia might not be needed; he might yet be set at liberty to carry out his plan of wintering in Britain, and publishing his book of Icelandic travels. The summons to duty, however, was not thus recalled. Again, therefore, and as before, he braced his mind to obey:—

"I instantly quelled the rising thought with my last Hamburgh text, 'Remember Lot's wife,' as I have from the first viewed the important change in my prospects and plans, as standing in near connection with some great development of the will of my heavenly Father respecting me. My duty now is to pray the Lord to discover His will to me; and strictly to watch and observe the openings of His providence. 'I will make my supplication,' says David, 'and' —not 'look up,' as in our version,—but 'look out;' or as we say in common life, 'be on the outlook.'". . . .

At Mittau there was a new delay. The floating-bridge had been carried away by the ice, and the induration was

not yet such that a sledge could safely cross. The interval was well employed in calling on the friends of the Bible cause, cheering their hearts, attending one of their business-conferences, and advising them on several important matters that came under consideration. As soon as the state of the Dwina allowed of his further progress, he crossed over to Riga, and hastened to the Russian capital, which he reached in the middle of December, and where his labours, after he had been duly initiated by Mr. Paterson, date from about the commencement of the New Year.

Though now removed from Denmark, he had gratifying proofs that his friends there retained a lively remembrance of his services. "I am very glad to hear," wrote the Landgrave in February, "that you return to Great Britain, before you will go to Tartary. I wish you would take your road through Schleswig; I would be happy, dear Sir, to reiterate you in person the assurances of my high esteem and sincere friendship." From Copenhagen arrived a document sealed with the triangle and the seven-stringed lyre of the Scandinavian Literary Society, nominating him one of its corresponding members in consideration of the esteem in which he was held for his "solid learning" and his "active zeal,"*— a zeal for whatsoever was true and pure, lovely and of good report. In the month of June, a diploma was forwarded from Kiel, conferring on him the title of Doctor in Philosophy, and describing him as "Scotvm, ecclesiasten olim Anglorvm Hafniæ, clarissimæ Societati Biblicæ Londinensi adhvc per terras septemtrionales legatvm optime merentem, Islandiæ imprimis scrvtatorem, doctvm soller-

* The vote was passed at the meeting of August 15, 1816, when four others were chosen to receive a testimonial of membership. Three of these were resident in Germany, and the fourth was Dr. Jamieson. (See Dansk Litteratur-Tidende for 1816, p. 530.)

tem, virvm vt litteris, sic ingenii animiqve dotibvs mvltis conspicvvm et amabilem." It was transmitted together with a German letter from Professor Augustus Christian Henry Niemann* (D.Ph., Knight of the Danebrog, etc.), which was replete with most laudatory terms.

During Mr. Paterson's absence, his duties were carried on by Dr. Henderson with Mr. (afterwards Dr.) Pinkerton's assistance for the general business, Mr. Rutt's aid in the printing department, and the active co-operation of the Committee. The task was multiform. It consisted in seeing to the correction of proofs as they left the press, and in superintending the town-issue of those Scriptures, or portions of Scripture, that were already in stock; in transmitting copies, when needful, to the associations already formed in various parts of the Empire, and in corresponding with the Astrachan and other Missionaries about the translations or re-editions that were yet needed. French, Greek, Moldavian, Georgian, Calmuc, and other Bibles were in progress. Archimandrites and Princes had to be consulted; translators had to be conferred with; paper, types, and binding had to be cared for; the depôt to be looked after; and committee-meetings, of several hours in duration, to be attended. "Not a mail leaves St. Petersburgh"—so he wrote to Earl Street—"without carrying along with it some copies of the word of God; and few return without letters of thanks, fresh orders, or the pleasing information of the establishment of new Societies." But it was pleasant to be thus actively employed; pleasant, also, to see the work prosper. His letters to Mr.

* Author of an Encyclopædia of Forest-science (Inbegrif der Forstwissenschaft), and well-known for many other valuable productions of his pen, especially in that department, one which the Germans were the earliest to investigate and treat in a scientific manner.

Paterson contain full particulars of the whole, but are too minute and local to be of general interest. "I am happy to state," he writes on one occasion, "that everything here relative to the Bible Society is going on as well as can be expected in your absence. But, indeed, how should it be otherwise, as you wound up the watch before your departure?" He had entered on a field that was ripe to the harvest, but he never forgot that it was a field on which another than himself had bestowed the preparatory labour.

His difficulties were few. The Imperial patronage sufficed to make everything smooth.

St. Petersburgh, March 14, O. S., 1817.

. . . . "Here in Russia we have no opposition, but what comes from some Jesuits, and a certain class of men who may be denominated the dregs of the *illuminati;* and these dare not speak above their breath, knowing that the cause lies so near the heart of the Emperor, who is every day making himself more and more beloved by his subjects."*. . . .

The following letter, of an earlier date, and written to a friend at Elgin, appeared in the "Christian Herald" for 1817:—

St. Petersburgh, Jan. 4, O. S., 1817.

. . . . "It is a glorious day in which we live. Not only the period of monkish superstition, but the days of cold apathy and spiritual idleness have passed away, and given place to a season of labour, of battle, and of victory. But a few years ago the number of those Christians was but small, who extended their ideas of usefulness beyond the narrow limits of their own little insulated circle: now a poor day-labourer in the north of Scotland puts the charter of endless felicity into the hands of a Chinese, a Laplander, or an Esquimaux! High and low, rich and poor, old and young, have all entered the lists, and engaged in this noble combat of love. This is a scene which no Christian can contemplate without participating the feelings of the good Hezekiah, 2 Chron. xxix. 36. . . .

"It cannot but afford you much unfeigned joy to learn that the

* Christian Herald, vol. iv. (1817), p. 200.

cause of the Bible Society goes on, and prospers exceedingly. . . . . Since the commencement of Bible Societies on the Continent of Europe, there was no country where they were more needed, or where they have been begun with greater success than in Russia. I am happy in being able to inform you, that, instead of any tendency towards a lukewarmness or falling off discovering itself, the affairs and zeal of the Society here are increasing from day to day. They have indeed a world before them, and they are determined to occupy it. Millions, and tens of millions, are thirsting for the waters of life, and the Lord hath opened a fountain out of which they shall be able ere long to draw, and drink, and live for ever. It would truly do your heart good to witness the zeal and activity which are displayed by the Committee in this place. They are like men deeply sensible that 'a dispensation hath been committed unto them.' About *twenty* Auxiliaries have been formed in different parts of the interior, some of which will constitute glorious advanced posts against Mahomedan and Pagan superstition.

"The printing of the Scriptures is going on here in a number of different languages, of which you are no doubt apprised: but we are by no means able to satisfy the urgent demands that are daily pouring in upon us for copies, especially the Slavonian. The contributions also continue to flow in, which, together with the liberal grants from London, enable us to do great things: but with our utmost endeavours we cannot keep pace with the wants of the people, and the consequent wishes of the benevolent ALEXANDER. You know what this munificent monarch has already done for the Society. And *after the gift of a house*,* with 15,000 *rubles to fit it up*, he in addition gave the Society 15,000 *rubles for paper;* and a few days ago, he expressed his regret to our worthy president that the exertions of the Bible Society should bear no greater proportion to the spiritual necessities of the Empire. 'What is the cause?' said he; 'do you stand in need of money? only let me know, and *you shall find me at your service*.' We shall have a Committee-meeting next week, to deliberate upon the measures to be taken in order to comply with the benevolent wishes of his Majesty, although it will not be easy to say how they can do much more than they are at present doing."†. . . .

In the Bible House at St. Petersburgh, mentioned in the above letter, Dr. Henderson had taken up his abode. It

* In the previous year (1816).

† Christian Herald, vol. iv. (1817), pp. 155, 156.

was situated near the Kazan Church, on the eastern side of the St. Catherine's Canal.* The alterations which the Building Committee had undertaken, were far from complete, and throughout the spring they were in progress. Some of the hours assignable to study were free, however, from the interrupting noise of plane and hammer. Leave of access was obtained to the "Public Imperial Library," and there he set himself to the diligent study of a new language. A dozen pages, on which, within neatly-ruled lines, are written the characters and combinations of the Mandshur Alphabet, still remain. There is a firmness of touch, there is a precision of form, hardly surpassable by type itself, and calculated to render the fragment not uninteresting as a specimen of calligraphy. But there is a deeper value attaching to its history. Linguist as he was, there was always a directive aim which guided the selection of his studies. The circumstances, that determined his choice on this occasion, stand connected with one of the hardest—apparently the very hardest—of all his mental conflicts. It was only a few days after Mr. Paterson's departure, that his correspondent had to write—"I have had an irresistible call to join the mission at Irkutsk. It has been made through the medium of our good friend, Mr. Robert Steven, and you know the power of his eloquence." The state of the case lay thus. One labourer was ready to go forth to Siberia; another was needed. It was well understood in London that Dr. Henderson's location in St. Petersburgh was regarded as a merely temporary arrangement. His competency for the mission was fully known; so also was his zeal for the conversion of the heathen. The

* See his account of it in the Bible Society's Thirteenth Annual Report, p. 299, cited in "the Book for every Land," p. 257. The value of the house and grounds was estimated at 100,000 roubles. *Ibid.* p. 255.

letter, forwarded from England, was therefore worded with great urgency. No importunity was needed. The Siberian mission had already been in his thoughts. The call from without corresponded to the call within. But was it a voice from heaven that directed the way? This matter was seriously pondered. The communings of his heart may here be given. They are the only accessible record of the kind, and they are valuable as evidencing that he combined devotion with devotedness:—

"St. Petersburgh, Jan. 28, O. S., 1817. Having received a very unexpected and urgent call to join the mission which has been projected by the London Missionary Society to the town of Irkutsk in Siberia, for the purpose of translating the Holy Scriptures into the languages of Mandshuria and Mongolia, and preaching to the benighted and perishing inhabitants of those neglected regions the unsearchable riches of Christ, I set apart this day for taking the subject into the closest consideration, examining myself as to my views and qualifications, and beseeching my heavenly Father to lead me by His infinite wisdom to such a determination as should most effectually tend to promote His glory and the best interests of my fellow-men.

"Enjoyed more liberty in drawing near to God than I recollect having done for many years; and my soul was melted within me at the retrospect of the imperfections, shortcomings, and guilt, with which my past services have been chargeable. That I had not acted up to the privileges with which I was favoured from my earliest youth; that I had been so unsteady in my walk with God; that I had so often and so awfully backslidden from His ways; that I had not sought and endeavoured to procure the destruction of sin in my members as I ought to have done; that I had done so little for my Redeemer in the world; and that the little I had by His grace been enabled to do, had been done in so slovenly and heartless a manner; that I was not more heavenly-minded, and so very defective in my love to God:—these furnished me with abundant cause of humiliation before God, and laid me low in the dust at His footstool. Yet, blessed be His gracious name, I was not left to bemoan my condition as if there had been no hope. I was enabled to plead the power and the promises of the Saviour, the merits of His blood, and the efficacy of His intercession within the vail.—Read Exod. iii.; Josh. i.; and Isaiah vi., as bearing more directly upon the case before me,

and drew from them the following conclusions:—that the Lord is sovereign, and free in His choice of the instruments by whom He intends to carry on His purposes in the world; that it is right to satisfy ourselves that our call to engage in any work really be from God; that when this is clearly made out, all reasoning in the matter is sinful, proceeds from unbelief, and is displeasing to God; that the Lord can carry on His work by our means notwithstanding our unworthiness; that fresh calls to engage in His service ought to prompt to fresh applications for sanctification, and fill us with fresh amazement that the High and Holy One should condescend to make use of such as are of unclean lips to sound forth the fame of that Redeemer whose glories dazzle the eyes of the highest seraphim above; that we ought to make the Holy Scriptures the men of our counsel and the subject of frequent meditation; and, finally, that when the Lord is pleased to call us to any work, we may boldly face every enemy, and undismayed encounter every danger, for He is with us, and will never leave us nor forsake us.—Was much edified by reading the invaluable work of Melville Horne on Missions. I scarcely think there is any human production extant to be compared with it for reproving sloth and indolence, exciting zeal and compassion in behalf of the poor dying heathen, and leading to a judicious trial of the men and means to be employed in diffusing among them the light of life.

"Jan. 29. Endeavoured to impress my mind with a sense of the infinite turpitude of sin;—the aggregate of that monstrous evil, as attaching to the millions to whom the intended mission is to have respect;—how hateful this must render them in the sight of a holy and righteous God;—what miseries it involves them in;—the impossibility of their condition being ameliorated by any other means but the gospel of Jesus Christ; the felicity that would accrue to them on their receiving it in the love thereof;—and the glory that would redound to the triune Jehovah from their conversion.

"Weighed, on the one hand, the difficulties connected with the undertaking, the privations to which it would necessarily subject me, and the trials and sufferings which might befall me; and, on the other, the facilities, encouragements, and consolations, which might reasonably be expected to cheer, and animate, and support the mind. Carnal reason suggested many doubts, and endeavoured to throw obstacles in the way: but I was made sensible of the sinfulness of consulting with flesh and blood; and 'constrained by the love of Christ,' I resolved to devote myself to the work in humble reliance on the aids of His omnipotent grace. Oh! what an honour to be employed merely as a pioneer to 'cast up,' and 'root out,' and

prepare in the desert an highway for our God! And how is the honour heightened, when we take into consideration the insignificancy and unworthiness of the instruments! Oh! the boundless extent of Divine grace!"

One of the obstacles to which he alluded, was the abandoning of his intended visit home; but, in this respect, he was enabled to say, "My *patria*, my πολίτευμα, is in the heavens." On the 31st, he wrote his answer to Mr. Steven. It is too long for insertion in full, but the following paragraph is important. After having expressed his long-cherished love for the Missionary cause, and his conviction of the importance attaching to the Irkutsk station, he gives a detailed account of the self-testings to which this call from the frontier of China had given rise. He owns his inadequacy for the work, but states that he cannot feel it right to withhold his consent, since "in Jah Jehovah is everlasting strength," and "whatever is lacking in any whom *He* is pleased to call, it is a light matter for Him to supply." The writer then proceeds:—

"Viewing your letter, my dear Sir, more in the light of a private than an official communication, I have thus disclosed to you the sentiments and feelings of my heart; and, on the footing of the statement here given, you may consider yourself fully authorized to make offer of my services to the Directors of the London Missionary Society. In making this offer, however, I am so far from conceiving myself to be relinquishing the service of the British and Foreign Bible Society, that my principal, I had almost said my exclusive object in going to Irkutsk (should it be the will of the Lord to conduct me thither), would be to promote the grand end of its institution in a degree and to an extent which I could not possibly have done in any other situation. It is true I shall cease to act as their accredited agent the moment I form an engagement with the London Missionary Society, but my obligations to advance their interests to the utmost of my power I shall ever consider to be indissoluble, and in so far as I am enabled to co-operate with them in diffusing the light of Revelation, I flatter myself with the hope of their continued approbation and support."

On February 18th, he makes the following entry:—

"Though my time has for some weeks past been entirely occupied with the affairs of the Bible Society, not a single day has passed in which the subject of the mission has not engaged my attention. On certain occasions, the evil one suggests the impossibility of labouring in that field to any advantage; that the difficulties are absolutely insurmountable, and that the whole undertaking will issue in disappointment and disgrace. But we know his wiles, and, by the teaching of our God, are not ignorant of his devices. In that quarter of the globe he has maintained an undisturbed dominion from time immemorial, and cannot without chagrin observe the measures which are planning for his expulsion by introducing the light of life into those regions of darkness, and of the shadow of death. He will therefore use every means in his power to hinder the work, and this he knows he cannot do more effectually than by intimidating the missionaries, or so working upon their minds as to produce a disrelish for the service. The losses he has sustained convince him that all his infernal power and craft are but as the green withes to Samson, when met by true missionary zeal, and a determination, in reliance on the Almighty power of Jesus, to leave no effort untried that can contribute to extend the triumphs of the Cross, and effect the everlasting rescue of ruined men. Thank God for the many precious promises and prophecies respecting the universal spread of the gospel, which are contained in His holy word, so that after the example of our Saviour we are enabled to repel all the suggestions of the tempter with the one 'Thus saith the Lord' after the other, till he is completely foiled."

A month later, while the affair was still pending, he began to make ready for the probable future; and although the study of the Russ claimed his prime attention, he found leisure for the elements of the Mandshur and the Mongolian, making an inter-comparison of the alphabets, the Lord's Prayer, and portions of the book of Genesis, in those sister-tongues. In April he wrote to Mr. Paterson, who had tried to dissuade him from the plan:—

"The man that sets his heart on Missionary work, must not be like a reed, shaken by every wind that blows; and you must not be surprised when I tell you that my heart is as much set on the trans-

lation of the Scriptures into the Mandshur and Mongolian languages as ever; and I may say, my desire is increasing daily, the more my study of these languages is prosecuted."

A few days only elapsed before he received letters, which must have made him exclaim with the patriarch, "He hath broken off the purposes of my heart." The Bible Society Committee had so strenuously determined on using every effort to retain him in their employ, that Mr. Steven had very prudently withheld the offer he had been commissioned to make, and the Missionary Society had to look elsewhere for a companion to join Mr. Stallybrass. The unanimous and strongly-worded resolution of the Committee in Earl Street had its effect in convincing Dr. Henderson that he should not be doing right, were he to persist in his design. To Dr. Steinkopff, therefore, as the Foreign Secretary, he communicated his thanks for the kind expressions in which reference had been made to his past services; assured the Society of his unabated attachment to the great object of their Institution; declared his willingness to spend and be spent in their cause; explained that his only intention and wish in this concern had been the furtherance of their grand object; and stated that had it been one of their plans to send out translators, he should have preferred, from what he knew of the manner in which their affairs were carried on, to go under their auspices than those of any other Society.

It is generally with greater ease that men can nerve their minds to *do* than to *forbear*. So it was in the present case. There had been a momentary struggle before the utterance "I will go." There was a more prolonged one before the "I will stay" could be uttered in an unwavering tone. At one moment, he was disposed to regard this as a Satanic hindering. At another, looking to second causes,

he was disposed to accuse his "David" of having used unfair means to retain "Jonathan" at his side. His allusions to the disappointment are brief but frequent. "Oh! that I could but forget what my heart was so decidedly set upon; but you know, from your own experience, how difficult it is not to think of an object one loves. It is my daily prayer that the Lord would give me a more implicit dependence upon Himself, and a disposition at all times to say, 'Speak, Lord, for thy servant heareth.'" Again: "To Mr. and Mrs. Stallybrass, you may depend upon it every possible attention will be paid. I should ill redeem the pledge I gave Mr. Steven, were I not to exert myself to the utmost to render their stay here comfortable. Only I beg you will lose no time in returning, or there is no saying what my intercourse with these devoted friends may effect. How anxiously I shall expect them. *They* will know how to sympathize with me." On their arrival, the wound was re-opened, and again he was conscious of "melancholy disappointment and the smarting pangs of mortified desire." In a letter of June 1st, he says, "The more I have seen my intended companions, my regret increases that I am not permitted to proceed with them to the place of their destination. With such heavenly friends, I could spend my days at the utmost verge of the habitable globe;"—but he presently checks himself, and adds, "I must hasten from a subject that overpowers my feelings, and would betray me into a spirit little consonant with that of the Gospel, which teaches us to submit without repining to the sovereign and all-wise appointments of God. Our friends will stay with me till the beginning of next week, when their lodgings will be ready for them, the third door from the *ci-devant* house of the Jesuits. . . . . Hasten to join us, and if the Lord spare us, I hope we shall have a

delightful season together. We have no interest but one—that of our common Redeemer ; and we are all determined to know nothing but Christ and Him crucified."

In his work, and in the congenial society of Christian friends, he regained his wonted equanimity. Sixteen waggon-loads of Bibles and Testaments sent off under his direction to different parts of the Empire, must have made the dépôt a busy and a bustling scene. The following letter, forwarded by him to the British and Foreign Bible Society, and inserted in their extracts, presents to view the magnitude of the labours which Mr. Paterson had so successfully set on foot, and which his friends were now diligently prosecuting :—

St. Petersburgh, June 8, 1817.

"Yesterday was celebrated the *fourth* Anniversary of the Russian Bible Society. Notwithstanding the unfavourable state of the weather, and the inconvenient situation of the Tauridian Palace (in one of the magnificent Halls of which the Meeting was held), it was computed to have been nearly three times more numerously attended than it was last year. The Hall and adjoining room were quite crowded, and presented to the view of the Christian philanthropist a scene of the most interesting and animating nature. Many of the most distinguished personages both in Church and State honoured the meeting with their presence. I was peculiarly struck with the sight of a group of graduated Monks and Professors from the Newsky Monastery, and of a number of military officers, high in rank, who appeared in another direction. Representatives of most of the nations for whom we are preparing editions of the Sacred Scriptures, such as Russians, Armenians, Georgians, Greeks, Moldavians, Finns, Poles, Esthonians, Livonians, German, and French, were assembled to take part in the ceremony, and listen to the interesting details of the publication of the word of God in their respective languages. Among others I observed two learned Russians, who have spent fifteen years at the Academy in Pekin, and are masters of the Chinese and Mandshur languages. The scene naturally led my mind to that beautiful passage in the prophet Isaiah, 'Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. Behold, these come from far ; and, lo, these from the North and the West ; and these from the land of Sinim !' May we

not confidently cherish the hope, that, by the blessing of God on the progressive efforts of Bible and Missionary Societies, Zion will, ere long, see this prophecy fully accomplished? Already have we beheld a little one become a thousand, and a small one a strong nation: yea, and we may add, 'The Lord hath hastened it in His time.'

"At half-past eleven o'clock, our Noble President took the chair, supported on the right by the Archbishops Michael and Seraphim, and the Minister of the Interior; and, on the left by the Roman Catholic Metropolitan Sestrensevich Bogush. The Prince opened the business of the day in a truly excellent and appropriate speech, of considerable length; after which, His Excellency Mr. Papoff came forward, and read the Report, which was listened to with the most profound silence by the numerous Assembly. I know that you have perused the former Reports of the Russian Bible Society with the deepest interest; and I have had an opportunity of remarking with what eagerness they have been read in different countries of Europe; but I will venture to predict that when this document is published, all will allow that it far surpasses any of the preceding in the richness of its matter, the magnitude and importance of the subjects which it developes, and the genuine spirit of Christianity which it breathes throughout. It concludes with a solemn prayer, which made a powerful impression on the auditory, and called forth overflowing ejaculations to the Author ef every good and perfect gift for the continuance of His blessing on the Institution. . . . .

"You will recollect the very important Resolution passed at the Second Meeting of the Committee of the Russian Bible Society, purporting that they should not consider themselves to have attained the object of their Institution, till they had provided with a Bible every family, and, if possible, every individual in the Russian Empire. With what ardour they are pushing forward to the attainment of this object, and accelerating the complete redemption of their pledge, will be seen, when it is stated, that, from the establishment of the Society to the present time, its Committee have either published, or engaged in publishing, no fewer than *forty-three* Editions of the Sacred Scriptures, in *seventeen* different languages, forming a grand total of 196,000 copies. In the course of 1816, the Committee have completed—

Slavonian Bibles	10,000
Slavonian New Testaments	10,000
Finnish Bibles	5,000
French Bibles	5,000
Samogitian New Testaments	5,000

The printing of the following Editions is either continued, or has been begun in 1817:—

Slavonian Bibles	20,000
Slavonian New Testaments	5,000
Armenian Bibles	5,000
Armenian New Testaments	3,000
Greek Bibles	3,000
Greek New Testaments	5,000
Georgian New Testaments	2,000
Moldavian Bibles	5,000
Moldavian New Testaments	5,000
German Catholic Testaments	5,000
Lettonian New Testaments	5,000
Dorpatian Esthonian Testaments	5,000
Tartar New Testaments	2,000
Tartar Gospels of St. Luke (extra copies)	2,000
Tartar Psalms	2,000
Calmuc Gospel	2,000

The number of Bibles and Testaments, issued in the course of the year, amounts to 19,431 copies, which is only about 500 copies fewer than were issued the three former years put together. The Expenditures are nearly in the same proportion. During the three years 1813, 1814, and 1815, the Expenditure amounted to 297,642 rubles, 47 copecs; in 1816 alone, 227,770 rubles, 73 copecs.

Besides the above, preparations are making for Stereotype Editions of the Scriptures, in five different languages: they are in a course of translation into the *Common Russian*, *Tartar*, and *Carelian* languages; and measures are adopting for procuring Translations into *Turkish-Armenian* and *Buriat-Mongolian*."* . . . . .

The interests of the English and of the Americans were not forgotten. A room had already been opened for Sabbath-evening service by Mr. Paterson; and Dr. Henderson had entered with no less delight on that branch of effort. As soon as he had friends to aid him, he sought to give it greater publicity; and having, through Prince Galitzin,† obtained the Emperor's permission to institute regular

* Monthly Extracts of the British and Foreign Bible Society's Correspondence, No. 1, August 22, 1817.

† At that time "Ministre des Cultes."

preaching, he gained from the Rev. Mr. Mortimer, Moravian pastor,* the use of the Brethren's meeting-house, the Sarepta Chapel by name. At first, the sermons were here undertaken mainly by the Rev. W. Glen, who, after ten years of useful labour as minister of an Associate Burgher Congregation at Annan, had felt his heart stirred up by the reports of the Edinburgh Missionary Society to go forth as their agent, and was accordingly on his way to join their delegates at Astrachan, where his services were to be found invaluable in the translating of the Persian Scriptures. After Mr. Glen's departure from St. Petersburgh, Mr. Stallybrass, who was still engaged in his preparatory study of the Russian and Mongolian languages, supplied the pulpit. "I had the pleasure," said Dr. Henderson on a London platform in the ensuing year, "of hearing Mr. Stallybrass in St. Petersburgh bear testimony to the glory and excellence of Jesus; and never shall I forget the impression that appeared to be made on the audience there, when in the true spirit of a Missionary, he took for his first text those words of the Apostle, 'I am not ashamed of the gospel of Christ.'" The church, like that at Gottenburgh, when first formed, numbered only seven members; but there were some two hundred persons in attendance, and the associated band of professed disciples gradually increased.

The return of Dr. Paterson in August left his colleague at liberty to commence his long-planned journey home. But dear as were the attractions of his native land, he chose the route which he could make most subservient to the great object that occupied his unremitting attention. A letter of Sept. 15th, mentions that Stockholm, Westeras,

* Afterwards settled at Neuwied.

and Carlstad had been visited, and the office-bearers of their several Societies or Auxiliaries encouraged in their labours. "To-morrow," he writes, "I start for Norway." Of his correspondence with Dr. Paterson on this journey, not a fragment remains, to throw light upon the above sentence. A line, found in Dr. Paterson's handwriting, mentions "Christiania" as one of the places whence a letter was received. It is probable, therefore, that he paid a hurried visit to the Norwegian capital, merely to gain exact information as to the state of matters in a country where he had long desired, and where he still hoped, to put his hand to the good work. October the 16th found him at a Committee Meeting in Copenhagen; and by the 1st of December he was once more among his London friends.

CHAPTER IV.

Third Journey. (1818—1825.)

"Guds Ord vor Lede-Stjerne er,
Som Lys i Natten giver,
Et Skjold, som os betrygger her,
En Dugg, som os opliver,
En Lægedom for Alle, som
I Sjælenöd befindes,
Et kraftigt Baand,
Hvormed vor Haand
Fast til vor Frelser bindes."*—Wexel.

The earliest news that reached the traveller on his return was the tidings of his mother's death. He had fondly hoped that he might yet be in time to see her in the land of the living; but, before his arrival, she had breathed her last. In July, 1817, she had taken a severe cold, when attending the Old Abbey Church on occasion of the "placing" of a minister; and from that time she had gradually sunk, till, early in November, she had been removed from earth at the age of seventy-seven. Having no immediate call, under these circumstances, to hasten into Scotland, Dr. Henderson postponed his visit to the north, and proceeded to wait on the Bible Society Secretaries, laying before them his report, and receiving their proposal as to his future movements. A passing thought

* The word of God, a guide-star bright, Illuminates our night; A shield it is, our way to ensure; A dew, our strength to feed; A remedy, which offers cure For every soul in need; A powerful band, To join our hand, To Him that hath redeemed us.

was entertained of commissioning him to undertake Italy as his next sphere of labour; but letters from Astrachan, pointing out the extreme eligibility of that post as a centre of action, turned the scale in favour of Russia and its adjacent territories. Thither he was desired to hold himself ready to go in the spring or summer. Meanwhile there was work for him to do at home, in traversing the country, and publishing those good news, from far-off lands, which would quicken the pulse of Christian zeal.

The first week of the New Year found him at Bath, but it was on business of his own. He was not minded again to go abroad without a partner to share his prosperities, and to sympathize with him in his perplexities. The lady whose acquaintance he was desirous to form, and who eventually became his companion for life, was an intimate friend of the second Mrs. Paterson. It was thus he first heard her praises, and thus that he obtained an introduction. Her father, Mr. John Kennion, was descended from Roger Kenyon, Esq., of Peel Hall;* and her mother, also of a Lancashire family, was a Birch. Of their fifteen children, this was the second daughter then surviving. At the time here referred to, she was on a visit to her early and beloved friend, Mrs. Young, the widow of the Rev. Robert Young, D.D., of the Scotch Church, London Wall. From her pen the following letter has been kindly furnished.

* The orthography of the name is understood to have been altered by a cousin of the first Lord Kenyon. Being descended from the same family, both branches have the right to bear "sable, a chevron engrailed or, between three crosses flory argent" quartered with the Rigby arms, and for their crest "a lion couchant holding a cross flory." To the family-motto, *Magnanimiter crucem sustine*, Dr. Henderson alluded in one of his early letters, recommending that it be viewed in connection with the old French legend, *La croix me bien mayntiendra*. "The one," he says, "is your duty and your desire; the other, your confidence and assurance."

Cambridge, August 16, 1858.

"My dear Friend,—I am glad to hear that T—— is preparing materials for writing a history of her father. . . . You ask for her something of my impression of him forty years ago. I first saw Dr. Henderson at the beginning of the year 1818 at Bath. He came, attracted by the reports which had reached him of the talents and amiable disposition of a young friend of mine, then on a visit to me, Miss Susannah Kennion. We had been neighbours and friends from girlhood. Her father, when I first became acquainted with the family, was in very comfortable circumstances; but business went wrong in after years, commercial transactions did not prosper, and the family judged it prudent to retire to the West of England to retrench. Subsequently the daughters thought it expedient to make use of the superior education they had received, for their own benefit. Miss S. Kennion had an intimate friend, Miss Greig, who married the Rev. Dr. Paterson. The evenings of autumn had been enlivened in St. Petersburgh by the perusal of letters from distant friends. Among these, Miss Kennion's were peculiarly agreeable from the purity of their diction, and the piety of the sentiments, enlivened by a cheerful vein of pleasantry which bespoke an amiable disposition and a happy temper. Dr. Henderson's calm imagination began to kindle with a desire to see the writer of these charming letters, and as soon as his occupations led him to England, he resolved on the patriarchal step of seeking a wife from a distance. Like Jacob, he took a journey to see the maiden he had heard of, and came down to Bath, where she was staying. His judgment was satisfied, and his heart soon followed its dictates. With that manly straightforwardness which was an essential part of his character, he resolved to speak out, and leave no doubt as to his feelings. He left Bath for a couple of days, went* to visit Barley Wood, the residence of the venerable Hannah More; and surrounded by those beautiful woods, sought patiently to await the answer to the most important letter of his life. . . . They soon understood each other perfectly, and all was speedily arranged for the marriage, which was one of the happiest.

"I think what I chiefly remarked in Dr. Henderson's character at this time was guileless simplicity and right-mindedness. One felt disposed in conversing with him to say, 'Behold an Israelite indeed, in whom there is no guile.' He inspired the fullest confidence; and in all my subsequent intercourse with him at different intervals, I always delighted to contemplate this peculiar feature of his charac-

* In company with Mr. Joseph Cottle of Bristol.

ter, this mirror of the soul, reflecting his guileless thoughts. He was in the prime of manhood, tall, well-built, with all that gentle courtesy which becomes a Christian, so far superior to artificial polish. They went abroad for several years. Mrs. H. must here take up the tale. My song is ended.

"It has been one of my greatest privations, on my return from Italy, to find him suffering from that debilitating malady which closed his valuable life. I had many subjects to consult him about. He is gone, and few will see his like again for singleness of eye and steadiness of purpose in the Christian course. Of his talents and philological acquirements it does not become me to speak. Others who have had more communication with him in later years will do it better. But his labours, I am persuaded, have not been in vain in the Lord, as they have all had one object in view, the purity of the sacred text, and the spread of the Scriptures to the ends of the earth.

"Communicate this, please, to T——. You will see at a glance why it was not addressed to her or her mother, though such old friends. I have related a fragment, and an important one, which none else knew so well. Adieu, dear friend.

"Your's affectionately,

(Signed) "M. YOUNG."

It was needful for Dr. Henderson to tear himself away from Bath. Passing through Carlisle, where he was the favoured guest of the late Rev. Mr. Fawcett, a clergyman well known as a lover both of the literal and the spiritual Israel, he repaired to Edinburgh to superintend the printing as well as write the concluding part of his work on Iceland. Two hundred pages of Introduction and Appendix had yet to be composed; and this amid the incessant interruption of public meetings and of private social gatherings. Crowded assemblies, varying from 1500 to 2000 people, had to be attended day after day. Speeches had to be delivered, and sermons preached.

The Bible Society laid claim to his chief services, but other interests were borne in mind. Appeal was about to be made for the congregation at Hamburgh, and one who

knew the merits of the case from personal observation was judged the most suitable to plead in its behalf. His sermon is still preserved, though stamped with the marks of age. Would that it could be regarded as a document pertaining altogether to a bygone date, and detailing follies that are obsolete, iniquities that are no longer practised! Not such, however, is the fact. The testimony of the most recent travellers too mournfully proves, that to a great extent that important city is morally and religiously no better than it was half a century ago. "From thy face shall I be hid" was the text which the preacher selected, and the evils incident to the privation of religious ordinances were traced by him step by step;—the young man leaving "the valley of vision," losing his serious convictions, led astray by evil company, and plunging into the mire of iniquity, till he is glad to soothe his conscience by rejecting as uninspired and unauthoritative that holy volume which condemns his guilt and announces his doom. Two anecdotes were told in illustration of the prevalent state of feeling in the leading Continental towns. It might be startling to hear, what nevertheless was a truth, that at the interment of a gentleman who had been a distinguished patron of the theatre, the reading of the burial-service over the coffin before the altar of a Protestant church, had been followed by the pronouncing of eulogistic stanzas within that hallowed edifice in memory of the deceased, the repeaters of the poetry being nine females of very equivocal character, and the part assigned them being to represent the Muses of ancient heathendom! It might be startling to hear, what nevertheless even now remains too true: "Your countrymen," said a native of Hamburgh, "come over here wearing a garb of piety, and for about six weeks they maintain it, after which it is

scarcely possible to distinguish them from the people around!" The same sentiment is re-echoed to this day; but alas! the English Hamburghers glory in their shame, and exultingly say, "Come over here, and you will be *enlightened*." Oh, that they would ponder the full meaning of the Saviour's solemnly uttered "*If* the light that is in thee be darkness, how great is that darkness!" Great, indeed, when the rays of heaven-given and heaven-ward-guiding light are wilfully excluded!

It was not in Edinburgh alone that Dr. Henderson was employed in advocating the cause of religious and scriptural benevolence. Glasgow, Paisley, Sterling, etc., were visited; and (if last, not in his esteem the least), Dunfermline, where on March 6th he attended a Bible meeting, the Right Hon. the (late) Earl of Elgin in the chair.* If in such a life there was much sacrifice of covetable rest, there was also much rich enjoyment in Christian intercourse. The Hon. and Rev. Gerard Noel—Dr. Chalmers—Dr. Buchanan—Mr. Erskine—these, and hundreds more, stood forth before him as fruitful trees in a moral paradise, invested with an even richer luxuriance by contrast with the comparatively dwarfed and struggling patches of verdure, which, in the midst of barren wastes, had been the sole prospect that met his view while looking abroad on the nominal Christianity of less favoured lands. "I have seen," he says, "so many characters, and characters of the highest interest, that I would need to write a biography in folio instead of a single sheet, in order to convey any idea of them."

* Mercer, in his History of Dunfermline (p. 103), states that on the next Tuesday, the Earl in delivering an address at the laying of the New Abbey Church foundation stone, alluded to the progress of the Gospel, and adverted to the fact that Dr. Henderson, a native of that place, had so recently brought them good tidings from the North of Europe.

In the end of April his volumes left the press, bearing a dedication to Prince Christian Frederick of Denmark. To say that they were well received by the public would be superfluous. The varied matter which they contained rendered them acceptable to all classes. A second edition was called for—speedily, at the rate at which books *then* moved; and an abridgement was published at a later date in America. Independently of the information given on subjects of literature and natural history, there is a considerable amount of biblical criticism incidentally supplied, either in the body of the work, or else in long foot-notes. These are peculiarly noticeable in connection with the author's subsequent career as a commentator. The "stones of emptiness," the "way not cast up," the "terrible places of the vallies," and many other Scripture phrases are introduced, with a passing glance at their true and full import; while lengthened disquisitions on the Icelandic "lepra," and on the incrustation of Lot's wife by a salso-asphaltic substance, afford fuller and more formal evidence of close study and extensive research.

No sooner was Dr. Henderson at liberty than he hastened to claim the hand of his bride elect. Even the few days which preceded the tying of the knot, were filled up with public engagements. On the very evening of May 18th, he had to leave a social family-gathering that he might aid in the forming of a Ladies' Bible Association at Hackney. On the day following, the marriage-ceremony was performed at London Stone Church, by the Rev. J. Owen, clerical secretary of the Bible Society, who had kindly expressed the pleasure it would give him to officiate on the occasion. Very brief was the interval allowed to the bridegroom for rest. "Under the old dispensation," he wrote, "it was ordained that when a man had married, he should

not go out to war, neither be charged with any business." But he had not laid claim to this privilege. The 26th of May found him again entering on a series of public meetings. June was spent in travelling for the Society through some of the Southern and Eastern counties; July, August, and September were devoted to the Northern counties and Scotland. On most of these tours, he was accompanied by his bride; and it was interesting to note the different greetings which awaited them. "May the Lord who has brought you together, bless you, and may you both be of one mind as long as you live," was the patriarchal benediction uttered by the venerable Mr. Simons, of Paul's Cray. "I saw you come into the chapel yesterday morning," said Mr. Cowie, "and I thought within myself, 'They are come for an epithalamium, and they shall have it;' so I changed my text, and gave you the one I did, 'I have seen an end of all perfection.'" Not irreverently, not as an ill-judged pleasantry, were the words spoken, for he who uttered them knew the danger of creature-idolatry, and wished to forewarn his young friends before it was too late. He had come from Montrose at this time for the express purpose of delivering a valedictory address to his former pupil. It was appropriately and affectingly worded. Some six hundred Christian friends were present at the service.

On the Monday following (September 28), the travellers set sail from Leith. It was intended that after revisiting the Hanoverian and Holstein auxiliaries, Dr. Henderson should winter at Copenhagen, then pass viâ Norway to St. Petersburgh, and finally take up his abode at Astrachan, where rooms were already assigned him in the Mission House, and whither the bulk of his luggage was at once forwarded to await his expected arrival. It will be seen

that circumstances allowed only a portion of this scheme to be carried out by him.

From Altona, he writes:—

Oct. 24, 1818.

"I have once more quitted my native shore, not without feelings of regret, produced by the recollection of the many kind friends I was leaving behind, and the rich abundance of Gospel privileges with which Britain is so highly favoured. The conviction, however, that many prayers were ascending to God, on my behalf, inspired me with fresh resolution to spend and be spent for Christ, and cheerfully to proceed to any part of the world in which there is a probability that my humble endeavours may contribute to advance the Divine glory, and promote the interests of the Redeemer's kingdom.

"We arrived in safety at this place on the 7th inst., after a passage of ten days. It was to me a very interesting coincidence, that the day after our arrival was the anniversary of the Hamburg-Altona Bible Society. Although the meeting was not so numerously attended as I could have wished (a circumstance which, I believe, was partly owing to the hour at which it was held), I was highly gratified by their proceedings. The view of the progress of the different Institutions which have been formed throughout the world, which was drawn up with much ability by Mr. Runge, excited a peculiar degree of interest; and will, when printed, contribute very essentially to advance the cause of the Society." *

The interval between his arrival at Altona and the date of the foregoing extract had been occupied by a visit to Hanover. Leaving Mrs. Henderson with the family of Mr. Van der Smissen, he had crossed the Elbe, on the 12th inst.; had passed through Harburg to Bremen, Oldenburgh, and Lauenburgh; and had returned on the 21st. A week later he pursued his onward journey, visited the excellent Pastor Claudius at a parish some five miles from Altona, and hastened to Ratzeburg, where on the 29th, a meeting was held for the more public recognition of the Society which had been founded in 1816. "His Excel-

* Monthly Extracts, No. 19. Feb. 28, 1819.

lency Count Reventlow," he reports, "was chosen President, than whom they could not have found an individual whose rank, piety, popularity, and influence better fitted him for this important station." The Sabbath he spent at Lübeck, and heard an excellent sermon from the Rev. Dr. Geibel of the Reformed Church. At Eutin, Ploen, Kiel, Rendsburg, and Schleswig, he found that satisfactory progress had been made. "In the Duchies," he writes, "the cause is prospering nobly. The Landgrave is equally kind and zealous. We spent a few days at Schleswig, at Dean Callisen's, whose whole soul is engaged in the work." If he was encouraged, he was also the means of encouraging others. "The visit of our excellent friend, Dr. Henderson, and his amiable lady," wrote the Dean, "has given me inexpressible pleasure. He seemed to be perfectly satisfied with our proceedings, which I immediately explained to him. He has strengthened and cheered our hearts. May the Lord bless him for ever!" *

Having *en route* visited Roeskilde, the burying-place of the Danish kings, the travellers reached their winter quarters, Nov. 20th. In Copenhagen, considerable progress had been made. As many Bibles had been circulated during the last twelvemonth, as in the entire course of ten years previous. The improved translation was rapidly advancing, and the New Testament was just leaving the press in an edition of 10,000 copies (to be followed by a similar edition the next year, and by the Bible complete in 1824). His Majesty, Frederick VI., had presented 4000 rix-dollars to the Society, and the Queen, Marie Sophia Frederica, eldest daughter of the Landgrave of Hesse, took a deep interest in its prosperity. On Dec. 14th,

* Monthly Extracts, No. 21. April 30, 1819.

Dr. Henderson writes that he had been honoured with an audience of Her Majesty on the previous Wednesday. He describes her as "uncommonly affable,"—as having put many questions relative to England and to Iceland,—as having condescended to express herself gratified by the details he had laid before her,—and as having requested that he would wait on her again before leaving the kingdom.

It was not in the Danish court alone, that interest was excited in his Icelandic travels. A copy of his work having been bound for presentation, and then offered through Prince Galitzin to the Emperor of Russia, the following communication was received:—

"Rev. Sir,—It was a peculiar satisfaction for me to have had the happy opportunity to bring your name to the memory of His Majesty the Emperor, by presenting a copy of your excellent and interesting work about Iceland, sent by you for this purpose through the medium of your friend, Mr. Paterson.

"But I rejoice still more to inform you of the most gracious and kind manner in which His Imperial Majesty has deigned to receive your volumes from you, as from a person so much known even in this Empire by his co-operation in the holy cause of the Bible Society. The August Monarch desiring to show you a real mark of His esteem, sends you hereby a ring.

"I embrace this occasion of assuring you of the true sentiments of friendship from your

"Sincerely devoted servant,

(Signed) "Prince Alexander Galitzin.

"*St. Petersburgh, Jan.* 31, 1819.

"To the Rev. Dr. Henderson."

Accompanying the above was "a small packet, under the Imperial seal, and marked by the letter H.," containing a handsome ring, set in brilliants, and estimated at two thousand roubles.

From the "Islenzka Bókmenta-fèlag," or Icelandic Lite-

rary Society, he likewise received an honorary document, intimating his election as a foreign member. A glance at the "Islenzk Sagnablöd," a report annually published under their auspices, shows the friendly feeling with which they entertained his memory, and with which they eagerly caught up every casual notice of his movements. At one time, after relating how "Sira E. Henderson" had been heard of as travelling in Denmark and Germany, they state that he was lately resident in Petersburgh, but that they have since been unable to trace him. At another time they mention his degree of D.Ph., his hasty return from Russia, his visit to England. Then again his book, with its copper-plate engravings. For several years they mark him on their list of members, as resident at Astrachan, and not till the year 1824 do they ascertain that his plans had been altered. In these days and these lands of railway travelling and telegraphic communication, a somewhat touching interest attaches to the glimpse thus given of intelligent and learned islanders, so far removed from the din and turmoil of our busy world, yet so fully sharing in the social instincts of our species as to be found keen watchers of every change in the political aspect of kingdoms, and of every vicissitude in the fortunes of their distant friends.

At the close of January, 1819, Dr. Henderson took a short excursion into Sweden, revisiting Lund, and reaching Carlscrona in safety, despite the unfavourable state in which he found the winter-roads. On his journey he read through the Epistle of James in the original. He had an eye, nevertheless, for the landscapes amid which he was passing. "The country towards this place is very woody, and being much diversified by hills and dales, bays and lakes, must present some fine scenery in summer. I have

already made two calls, and expect to be able to do something on a grand scale for the Bible cause. Here is ample scope: upwards of 7000 belonging to the Admiralty to be supplied with Bibles. Carlscrona is the Portsmouth of Sweden." His visits in this town were numerous, and not unproductive.* The Commanding Admiral cordially promised his sanction and support. The Civil Governor promised to communicate with all the leading authorities, and to convene a meeting in the Town Hall. The Dean, bordering on eighty years of age, was ready to exclaim, "Lord, now lettest thou thy servant depart in peace," when he was told of the great things which were being accomplished in many a land, and even on his own native soil in Holstein. The 2nd of February was the day which witnessed the establishment of the "Swedish Naval Bible Society."

"At eleven o'clock, the Governor took the chair. One of the clergy† brought a large folio Bible, and laid it on the table, adverting briefly, but very appropriately, to the impression the view of the Sacred Volume was calculated to make. The Governor was supported on the right by the Commanding Admiral Lagerstråhle, and on the left by the Commandant Admiral Trolle. Your poor husband was then called upon to address the meeting, which, as it came quite unexpectedly, he had to do extempore. I am afraid his Swedish would not have stood the test of Dr. Brunnmark's Grammar. The pithiest sentence he uttered was the offer of a grant from the Society in London. A plan he had projected was then read by the Governor. The names of forty-seven Subscribers were taken down upon the spot, and a provisional Committee formed."

Having attended the first General Meeting of the Kalmar Bible Society, which he found on the point of being

* "I cannot sufficiently praise the good and zealous behaviour of Dr. Henderson on that occasion," wrote Count Rosenblad from Stockholm. (Report for 1819, Appendix, p. 183.)

† The Royal Chaplain, the Rev. W. Holm.

held when he arrived in that town, he returned by way of Wexiö to the Danish capital. The latter part of his journey had not been without its perils. The road was known to be infested by lawless marauders, and the protection of a hussar was requisite. It was the first time he had required such aid. It was not, however, on an arm of flesh that he rested his confidence; and the aid of an Almighty Guardian called forth his grateful hallelujah.

On reaching Copenhagen, he was rejoiced to receive the tidings that a Society had been formed at Fredericia in Jutland, with the French pastor* and Danish rector of which town he had been in correspondence on the subject. In April, the Copenhagen Society accomplished another branch of their enterprise; and the report was sent home:—

Copenhagen, April 3, 1819.

"I am happy to be able to state that the Edition of the Creolian New Testament, consisting of 1200 copies, has now left the press, and that a supply will be sent by the earliest opportunity for distribution among the swarthy sons of Africa, who, by a Divine blessing on the perusal of them, may become the freed men of Christ, and be taught to render service from the heart as to the Lord, and not to man, till that period arrives when they shall be invested with the same privileges with the rest of our common species."†

The Committee likewise devised at this season several important measures, such as the publication of a monthly circular, and the sending of a deputation from time to time into the provinces, to increase a sympathetic interest in the cause. The Secretary, Dr. Jens Möller, devoted himself assiduously to the work, and the new vigour infused into their movements was attended with a prosperity unknown to them before. On May 17, the Annual Meeting

* The Rev. Charles Rieu, one of the Geneva students who had shared in Mr. R. Haldane's Scripture-instructions.

† Monthly Extracts, No. 26. Sept. 30, 1819.

was held, at which four times as many persons were present as had ever assembled before on the like occasion. On the Saturday preceding, Dr. Henderson had been summoned to wait upon the Landgrave of Hesse, who had arrived at the Friedericksberg Palace. His Serene Highness had then given his consent to be present at the meeting. True alike to his word of promise and to his zeal for the Society, the aged Prince arrived at the hall in his carriage-and-six, attended by his adjutants. His speech came with double weight from one of his rank, and especially of his years. From his lips Dr. Henderson received the parting assurance of goodwill: "Farewell, my dear friend; may God be with you on your distant journey."* That journey was commenced on the ensuing day.

When crossing the Sound, the travellers were slightly alarmed by an affair, which, though trivial in itself, illustrated the feeling of international jealousy. The captain omitted to lower his sail in time as he passed beneath the shadow of Kronberg's towers; the guard-ship fired over the boat, as if to threaten reprisal for the insult done to the Danish flag; and, with instant speed, the due act of homage was submissively paid. From Helsingburgh, the party went on to Gottenburgh, Dr. Henderson still seizing every opportunity to further his great work,—talking here to a farmer, who expressed the wish to have a Bible with marginal references,—and there to a postilion, who observed, that "the less we read the Bible the less we are inclined to read it," and that "often we read it least when we have the most time." Comparing the facts culled on

* Eight years afterwards, Dean Callisen writing to my father under date May 1, 1827, says, "Unser alter guter Landgraf, *der mit wahrer Herzens-freundschaft an Ihnen hängt*, befindet sich nach seinen hohen Alter noch ziemlich wohl."

this journey with those that came to his knowledge in previous years, he was able to arrive at the satisfactory result, that many more families were now supplied with copies of the word of life than had formerly possessed them.

At Gottenburgh he intended leaving his wife and child, while he took his long-planned journey into Norway. Ever since 1812, he had deeply felt the need of supplying that country with Bibles; and especially had his attention been directed to Finmark, where the Norwegian Laplanders had access only to Danish Bibles, which very few among them were able to understand.* The "chances and changes" of war, especially as they affected the political relation of Norway to the crowns of Denmark and Sweden, had for many years rendered all attempt on this behalf utterly hopeless. In 1814, its annexation to Sweden was effected, while yet its independence was secured. But even when things were thus placed on a firm basis, a year or two necessarily passed, ere vigorous measures could be adopted. At length, however, the time seemed to have come. Every obstacle appeared to be removed. Not only so, but there was a preparedness on the part of the people. Hans Nielsen Hauge, a native of Frederickstadt, and resident mainly at Bergen, had been the instrument of a great work in his native land. Like a Whitfield or a Wesley, he had stirred up multitudes from a state of spiritual insensibility. Privately and publicly, in season and out of season, by his voice and by his pen, he had borne his testimony. Thousands of miles he had travelled in a year, and chiefly on foot, that he might disperse the good seed

* In 1822, this was taken up by the British and Foreign Bible Society, and £200 voted toward a version of the New Testament, which was undertaken in 1828, and published about 1840.

throughout the length and breadth of the land. More than a score of volumes had he published, and many an edition had some of them reached. Eleven times had he been imprisoned, once for the space of ten long years; yet nothing could be alleged against him save the charge of ecclesiastical irregularity. He was a loyal subject, and uttered no words of disaffection against the existing government. He was a firm Lutheran, and sought not to establish a sect or party. But he encouraged private meetings for social devotion, and this was contrary to law. Those who were roused to give earnest heed to the gospel, were nicknamed Haugians; but, to their honour be it spoken, their enemies themselves being witnesses, they could (like Daniel) have nothing laid to their charge, except as touching their assemblies for prayer to God.*

It naturally followed that "as new-born babes," these ten thousand recent converts were found desiring "the sincere milk of the word." In 1816, a Bible Society had been instituted in the metropolis. The flame needed only to be fanned, the light needed only to be spread. A kindly hand seemed wanting. But the help which Dr. Henderson was now prepared to render, he was not permitted to bestow. "Nevertheless" it was "well" that it was in his "heart."

On the Friday after he had reached Gottenburgh, he started in a small country conveyance, so low-built that its structure naturally suggested a notion of perfect security. "It is hardly bigger than a wheelbarrow; if it were upset, you could scarcely be hurt," was the remark casually made;

* This evangelist and his mission are alluded to in Conway's Travels (see Constable's Miscellany, vol. xxxviii. p. 139): and fuller details concerning him are given by Dr. J. P. Smith in the Evangelical Magazine, (1830), pp. 531—533; as also by Dr. Paterson in the Scotch Congregational Magazine, vol. iv. (1838), pp. 72, 115, etc.

but ere night the words were proved erroneous. About midday, the little vehicle was descending a steep hill, when, through the carelessness of the driver, it was violently overturned; the apron-strap gave way; the traveller was thrown out, striking successively his arm, his shoulder, and his head. On the brow there was a mere scratch; but the other blows had done serious mischief. The patient, unable to bear the motion of a carriage, was conveyed to the river, which lay at no great distance, and taken back along the Gotha Elf. The twofold injury rendered a cure difficult. The shoulder was set immediately; but the need of keeping the limb perfectly quiescent till the fractured socket should have re-united, caused a delay before the radius or smaller bone of the fore-arm could be attended to. A re-setting was requisite; inflammation supervened; and eventually it was found that the bones in the fore-arm had lost their power of flexion and rotation.

Among the sympathizing friends, who came to visit him, was the Rev. Ephraim Starre, the Moravian minister,* who wrote the following lines in allusion to the event:—

"GUT GEMEINT.

"Dem Freunde E. H.

"Wie! war mein Pass auf diesen Weg nicht gut?
"Verfehlten denn die Engel ihre Huth?
"Kann, wenn wir Gott mit Glaubens-armen fassen,
"Er einem Kind die Arme brechen lassen?—
"Der Pass ist gut—der Nahme Jesus Christ,
"Der bis an's End' der Himmel gültig ist;
"Die Engel sind getreu in ihrem Schützen;
"Der Glaube kann auf Gott sich sicher stützen;
"Wer ist wie Gott so gnädig und getreu?—
"Noch bricht der Herr mir meinen Arm entzwey!

* This worthy man was still living, though very aged, in 1830, when he had the joy of being present at the formation of the Gottenburgh Missionary Society. (See Evan. Mag. for 1832, p. 314.)

"Spricht auch "WARUM?" zum Schöpfer ein Geschöpfe?
"Der Töpfer hat in seiner Macht die Töpfe!
"All mein Gebein soll sagen immerzu:
"Wer ist, O Gott, O! grosser Gott, wie Du!
"Fern sey, dass Du d'rum ungerecht seyn solltest!
"Wenn Du mich ganz in Stücke brechen wolltest!
"Dein Vaterherz ist mir zu wohl bekannt.
"Du fassest mich bey meiner rechten Hand,
"Und ich fass auch—doch mit zerbrochnen Armen—
"Dein gnädiges, dein väterlich's Erbarmen.
"Schau her, ich leg in Jesu-Seiten-Schrien
"Die lahme Hand, den morschen Arm hinein!
"Den Glaubens-Arm hast du mir ganz gelassen:
"Mit dem will ich die Nägelmale fassen.
"Dein' Schmertzen heil'n und lindern meinen Schmertz;
"Ach! schenke mir nur ein zerbrochnes Herz!
"Für mich ward Dir die Seite ja zerstochen,
"Jedoch kein Bein am Leibe dir zerbrochen!
"Für mich gehört's, da ich dem Schächer gleich;
"Gedenke auch an mich in Deinem Reich!
"Vergieb mir, Herr! die Werke meiner Hände,
"Die ich auf's neu zu deinem Dienst verpfände.
"Ich lobe Dich und preise Deinen Rath,
"Auch für die jetzt an mir vollbrachte That!
"Wenn Du nur nicht von Deinem Knechte weichest,
"Vielmehr mir jetzt dein' Vaterhände reichest,
"Ach! hilf, dass ich hinfort mein Lebenlang
"Dich unverrückt mit Armen vest umfang,
"Und keinen Arm gebrauch' zu keinem Dinge,
"Als nur wo ich dein Wollen, Herr, vollbringe!
"Zu diesem Zweck, heil' den gebrochnen Stab—
"Den Arm, den ich Dir nun gewidmet hab'!
"Die Heilungskraft für alle Krumm und Lahmen,
"Ist ja in Dir, o Theurer Jesus Nahmen:
"Du kannst, Du willst, Du thust es wirklig. Amen!"

A rough translation is given, in which an attempt has been made to embody, so far as might be, some notion both of its meaning and its metre.

How this! my passport's range had I o'erstepp'd?
Or guardian-angels in their watch-hour slept?
Will God, when faith's fond arm to Him is cleaving,
Let child of His a broken arm be grieving?
My passport failed me not! It never fails;
The name of Christ through utmost heaven avails!

The angel-hosts were faithful still abiding;
And faith's secure when in the Lord confiding.
Who equals Him so gracious and so true?—
Yet He, even He hath broke my arm in two!—
Shall creature-man the 'WHY' be found demanding?
The potter holds the clay at his commanding!
My every bone must evermore avow
There's none so great, O mighty God, as Thou!
Forbid that Thou unrighteous shouldst be deemèd,
Though good to Thee my utter crushing seemèd,
Right well I know a Father's heart is Thine.
Thou holdest me by this right hand of mine;
While I lay hold, albeit with arm thus broken,
On the rich love thy many favours token.
See! in this shrine, to wit, my Saviour's side,
This arm unsound, this powerless hand I'll hide!
With faith's strong arm which hath no hurt sustainèd,
I'll touch the scars where Calvary's nail-wounds painèd.
Thy pangs assuage and heal my every smart;
Yet give, ah! give me, Lord, a broken heart!
For me Thy side the piercing spear admitted,
But fractured bone was not in Thee permitted;
Mine is the sinner's due; be mine his plea,
And in Thy kingdom, Lord, remember me!
Be all the works of these my hands forgiven,
Which now anew I consecrate to heaven.
I adore Thee, Lord, and praise Thy sovereign will,
Yea, e'en for this ordainment bless Thee still!
If, unforsaking, Thou Thy servant watchest,
Yea, verily, Thy helping hand outstretchest,
Oh! grant Thine aid through all life's future race,
That firm I hold Thee in a fast embrace,
Nor put my hand to any work whatever,
Unless Thy cause be served by such endeavour!
To which intent heal now this broken bone—
The arm, thus dedicate to Thee alone.
O precious Saviour, in whose name lies storèd
A healing balm for all by whom implorèd,
Thou canst—wilt—dost heal! Be thy power adorèd!

As soon as the invalid was sufficiently recovered to bear a short journey, he was ordered to try the baths at Uddevalla. A six weeks' stay in that place was highly conducive to the re-invigoration of his frame; but the arm remained as rigid as ever.

It was needful to be moving on. There was no time left for Norway. The Russian capital must be reached before the setting in of winter. Trollhätta's renowned waterfalls, and the island-studded Mälern lake, were viewed with interest; the leading friends of the Stockholm Bible Society were visited; and the Gulf of Finland was safely crossed. At Abo, there was a happy meeting with Dr. Paterson, who had been making the tour of Finland, and who now returned with his friends to St. Petersburgh, which was reached on Sept. 11th.

The news of the Gottenburgh accident had excited much sympathy, and its remaining effects caused means to be taken for securing the first medical advice. The surgeon to His Imperial Majesty was interested in the case of his fellow-countryman, and a consultation of eminent practitioners was held. The skill of Sir James Wylie was in such repute, that he was proverbially described as able to take a man's head off and put it on again without killing him. The only remedy that would meet the present evil, was an experiment of the sort on a smaller scale. The arm might be broken again, after which it could be advantageously re-set. But the operation was declined. To one who was just able anew to ply the pen, everything else was a minor consideration; and it was thought better to endure other inconveniences than risk the possible loss of the ground already gained. The dexter-wrist, therefore, that had but half the rotatory power of its fellow,* was a life-long remembrance of the bar which had effectually closed the door on Norway.

* From Tchernigov he wrote two years afterwards: "My fellow-travellers got me persuaded to purchase a gun in Tver. You may easily guess that it does not suit my right hand so well to draw the trigger as to write Arabic: however, I have shot a wild pigeon, and may perhaps contrive to get a duck for supper one of these evenings."

For a while, Dr. Henderson acted as his friend's assistant. He had written to him from Copenhagen some three years before—"I wish I were ready to come to your assistance: I hope I might be able to act as your Secretary." The wish was now realized, and the longed-for post attained. Again the companions were labouring side by side. The work in which the junior could aid, was in carrying on much of the home and foreign correspondence. The subjoined extract from one of his letters to the London Committee gives interesting proofs, that as in every land the heart of man is the same, so for every heart the gospel is adapted in its power to cheer, and bless, and save:—

St. Petersburgh, June 19, O. S., 1820.

"The following letter, written by a boy of twelve years of age, cannot fail to interest every friend of the Bible:

"'Most honoured members of the Sævian Bible Society in the government of Orel,—

"'My father serves the Emperor. My grandfather, with whom I live, is blind. My two grandmothers are both of them old and infirm. My mother alone, by the labour of her hands, supports us all. She herself taught me to read. I have a desire to read the word of God, but I have no books, except the Psalter in a very tattered state. My blind grandfather has by the ear alone acquired a great knowledge of divine things, and likes very much that I should repeat something to him by heart.

"'Confer on me, I pray you, a holy book. I hear you have it, and that you distribute to those who have money, for money; and to the poor, for nothing. I will read it, and I will pray to God for you.

"'IVAN,

"'Nov. 1819. "'The Grandson of the blind Stephen.'

"A very interesting anecdote was also communicated by a priest in Kazan. It is customary on the eves of the great feasts in the Greek Church, to read the Acts of the Apostles to the people who are assembled in the churches. A young woman had recently gone as usual, and walking up and down, happened, as she passed the reader, to hear something that arrested her attention. She listened, and the more she heard, the more did she feel interested, and was

chained to the spot till the reading of the Scripture was finished. The following day she went to the priest, and expressed her earnest desire to be permitted to read the book which she had heard read the preceding evening in church. He immediately took down one of the Society's New Testaments, and beginning to read the portion of Scripture she had heard in the public service, 'Yes,' she exclaimed, 'these are the very words.' She was now almost in an ecstacy; and taking the New Testament home with her, she *sat up two whole nights*, in order to read through the Acts of the Apostles. On returning the New Testament, she could not sufficiently extol it, but delivered it into the hands of the priest, with downcast looks, and a strong degree of reluctance, which plainly intimated that she would have kept the volume if she might. You may conceive what was her joy, when she was presented with the treasure which she prized so highly."*

The studies which occupied the closing months of 1819, like those of the preceding winter at Copenhagen, consisted in the mastering of the Turkish, Tatar, and Persic languages, all of which would be needed for his Astrachan duties, on which he anticipated entering at no distant interval. But the opening of the New Year was again to teach the frailty of mortal life and the uncertainty of human plans. On the first Sabbath of January it devolved on Dr. Henderson to preach in the morning.† "I am the bread of life" was the theme on which he dwelt; and there was one present, who, with faith in lively exercise, was able to draw spiritual nourishment from the truth preached;—one, however, to whom that service was to be

* Monthly Extracts, No. 38. Sept. 30, 1820.

† At the Sarepta Chapel, where Mr. Swan had laboured while studying the Russ preparatory to joining Mr. Stallybrass in Siberia, a morning service had by this time been commenced. During the year 1820, the preaching devolved on Dr. Henderson and the Rev. J. J. Carruthers, a Missionary on his way to the Crimea. In December of that year, a stated pastor was obtained in the Rev. Richard Knill, whom to name is alone sufficient to awaken recollections of an eminently earnest, simple-hearted, prayerful, and heaven-blessed zeal.

her last on earth. On the 23rd of the month, the same preacher stood up in the same pulpit, but it was a funeral sermon which he delivered with faltering lips. "Let me die the death of the righteous" formed the basis of his discourse, while Mrs. Paterson's Christian course, and triumphant end furnished the pattern which it held out for holy emulation. Owing to this bereavement, which obliged the mourning widower to seek a temporary respite from his manifold duties, his friend's presence was needed in the Russian metropolis for another twelvemonth.

It was not till March 2 (14), 1821, that Doctors Paterson and Henderson could so arrange as to start in company with Mr. Seroff, one of the Committee, on their projected visit to some of the chief towns in the Russian Empire. Dr. Pinkerton supplied their place for a while in St. Petersburgh, until business took him to London; after which, the affairs of the Bible House devolved on the staff of officials there employed under the ordinary Committee of Management. As the tour has already been laid before the public by each traveller separately, the "summa fastigia" must here for the most part suffice.

It was not only in having his friend with him that Dr. Henderson found an important difference between his Icelandic and his Russian journeys. When making the former, he had no home-ties, no home-anxieties; but now his thoughts naturally reverted, with no small concern, to those whom he had left behind. He endeavoured to lighten the absence by a correspondence as brisk as the circumstances of the case would admit; while to ease his mind of its burden, he cast his care on One who had promised to care for him.

The following extract from a congratulatory birthday-letter is worth preserving:—

. . . "During this day's journey from Alexin, a small town where we stopped last night, my thoughts have been much occupied about you; and while my warmest gratitude has ascended to the Father of mercies for having brought you into existence at first, and watched over you with such tender care, till in the course of His all-wise and benign Providence, we were united in that endearing relation in which we now stand to each other, my most ardent prayers have been presented at the throne of His grace, in behalf of that life which so closely involves the happiness of my own, that it may be lengthened out to remote years; that I also may be spared and have grace given me to sweeten and endear those years, and that every succeeding revolution in the period of our sublunarye xistence may be increasingly devoted to the service of Him to whom we owe our every mercy. Oh! what would human existence be, were it not for the enjoyments of the new creation—the results of that birthday of grace, when the Lord in His infinite mercy was pleased to call us out of darkness into His marvellous light, when the old things passed away, and all things became new. To enjoy the smiles of the Divine favour; to walk in the liberty of the children of God; to hold converse with the unseen world; to grow in the assimilating knowledge of our glorious Redeemer, and to hold fast the hope of eternal life; in one word, to live by the faith of the Son of God, who loved us, and gave Himself for us, is the only life deserving of the name. The natural man, with all that this world can contribute to his comfort, is dead while he liveth. The curse of the Almighty rests on his existence, and its prolongation only accumulates the tremendous load he is doomed to bear. It is the privilege of the true believer to rejoice even in the flight of time, forasmuch as he knows that the swifter it flies, the more rapidly it accelerates the approach of that blissful day when he shall have done with time and all its divisions—(all below is only in part, 1 Cor. xiii.)—and, O delightful prospect, all its sins and trials and afflictions, and enter on the entire enjoyment of a boundless duration. In regard to the progress of our earthly pilgrimage, how important is the exhortation of the Apostle, 'Redeeming the time.' Though what is past cannot be recalled, yet the expression in the passage just quoted (ἐξαγοραζόμενοι) intimates that it may still be turned to account, by our being excited to a more diligent improvement of what may remain by the reflection that so much is irrecoverably gone away. Let us be greedy of this gain! Let us seize the flying moments as holding forth for our acceptance something infinitely more precious than the produce of both the Indies. 'On time eternity depends' should be constantly sounding in our ears, and impressed upon our hearts; and the diligence and activity, the holiness

and piety, which such a solemn truth is calculated to produce, at all times exhibited by our conversation in the world.

"To you, my dearest Susan, the past year has not been without its sufferings;* but oh, how much mercy hath the Lord mingled in the cup: mercy hath indeed rejoiced against judgment. This year I am to be absent from you, but God, your Maker and your Husband, will never leave you nor forsake you. Let Him be your confidence and your trust, not only in regard to your own individual and family mercies at home, but also as it respects me on my present journey. To Him I ever commend you and our dear little girl. May He also bless her, and keep her, and make her His own, and lift her up for ever."

A free "podoroshnaia" or order for post-horses,—permission to transmit letters gratis to St. Petersburgh by the courier who bore the Government-despatches—introduction to the chief authorities in each province and town—a military escort to protect them in passing through the unsettled districts of Moldavia and of the Caucasus,—such were the privileges accorded to the travellers. Nor was it wonderful, that, going forth under the Imperial auspices, they should repeatedly have found ecclesiastical dignitaries placing a carriage-and-six at their disposal. They knew how to regard the honour. They were aware that it was an official rather than a personal compliment. Too much reason had they to fear, that in some cases, the show of zeal for the Society was motived only by the desire of securing the Emperor's good-will. There were other instances, however, and not a few, in which they met with governors, professors, metropolitans, archimandrites, and priests, whom they could not but regard as sincerely Christian men.

It was their endeavour, wherever they went, to do good so far as they had opportunity. Two incidents,

* In the year 1820, Mrs. H. had not only watched beside the death-bed of Mrs. Paterson, whom she loved as a sister, but had also received tidings of her own mother's decease.

in proof, may be furnished from letters written on the journey.

"To-day is the first Sabbath in the month with you. How we could have wished to partake of your privileges! Alas, our lot is widely different. It is not for the present in the pleasant places and the goodly heritage. Yet we dare not repine. We cannot be sufficiently thankful for what we do enjoy; and our Heavenly Father will make us rich amends for the temporary privations to which we are subjected for the sake of His kingdom and name. We went this morning to the Lutheran Church in the hope of hearing something for the edification of our souls; but, alas! alas! Ichabod; the glory is departed from the place, if ever it was honoured with its presence. Psalms were sung, and prayers uttered, in which the adorable name of Jesus never occurred. The usual Lutheran liturgy was omitted, for no other reason, that I can divine, than because of its unequivocal recognition of the grand distinguishing doctrines of the Christian faith. And the sermon was of a piece with the rest of the service—a dry palaver about laying our account that our principles and conduct will be misconstrued by our fellow-men, if we be indeed the friends of virtue. In front of the pulpit was a representation of the crucifixion; it occupied a most appropriate place, exactly *under the feet* of the preacher! A striking portrait of Luther on the right, and another of John on the left (on whose evangelic record of the last consolatory discourse of our Redeemer, the sermon pretended to be founded), exhibited most significantly these two disciples of Jesus turning their backs on the pulpit and the preacher, refusing to acknowledge the doctrine that was preached as agreeable to the words of eternal life! . . . As we had driven up to his church in the carriage of the metropolitan, his curiosity was excited to know who we were; and we have just been apprized that he intends calling upon us in the afternoon, when we hope to have an opportunity of dealing faithfully with his soul.

"I am not at liberty to enter into particulars to-day.* I hope still to do something during the sacred hours for the promotion of the glory of Jesus. Pray earnestly and constantly for me that I may have grace given me to speak and act on every occasion as I ought."

* My father was a very strict, yet not a slavish Sabbatarian. To write letters on the sacred day he would have condemned as an ordinary practice. But where, as in this case, it was a work of mercy, and therefore of necessity—he prepared the missive that should announce all was well, but he abstained from such details as were wholly unconnected with the form and the power of godliness.

The second instance is as follows:—

"We formed the acquaintance of a German physician, a clever man, but unfortunately his mind is deeply impregnated with infidel principles. He accompanied us to our lodgings, and most of the evening was spent in argumentation about the plurality of worlds, the immensity of creation, the moral state of man, the nature of redemption by the blood of Christ, etc. Two things, which we brought forward, seemed to strike him. First, in answer to his objection that Moses should attach so much importance to the earth in the account he gives of the creation, and pass by the other planets, which are nevertheless so much bigger than that which we inhabit,—we simply remarked that none of the planets possessed such an interest for us as the globe which we inhabit, and that as the Bible contained a revelation, not of astronomical science, nor for the inhabitants of other planets, but for us men and the salvation of our souls, it would have been quite inconsistent to have introduced into it any matter that did not bear a closer or more remote relation to the subject of which it professed to treat. The second was the answer we gave him in Scripture language to his question respecting the necessity of the death of Christ: 'That God might be *just*, and yet the *justifier* of the *ungodly* who believe in Jesus.' I hope our conversations with him will not be lost; and should our visit to this place be productive of no other effect, how we shall rejoice should we ever learn that it was the means of restoring one poor unhappy wanderer to the true path of life and salvation."

From Novogorod and Tver they took their way to Moscow, where they were detained for a month, owing to the sudden setting in of the thaw, and the consequently impassable state of the roads. Here they received invitations (among others) from the Chancellor of the University, and from Professor Fischer, President of the Medico-chirurgical Academy, who, in the genuine style of foreign literati, appended to his name a string of thirty or more offices and honours. Through him, and in the name of the University Curator, documents were subsequently forwarded in evidence of their enrolment, on May 25, 1821, among the members of the "Societas Cæsarea Naturæ Curiosorum Mosquensis." In the meanwhile, Dr. Henderson was turning his unexpected leisure to the

best account. Securing the aid of an Armenian teacher, he set himself to the deliberate and systematic study of the language, with a view, as usual, to his residence in the South.

In the middle of April, it was deemed possible to resume their journey. Kalouga, Koursk, and Kharkof led on to the decayed batteries of Pultava. The field of battle, so disastrous to the Swedish hero, was traversed; and the government, in which it lies, is described as being, throughout that entire portion of it, "an immense Aceldama," filled with ancient camp-mounds, and with war-commemorative tumuli. Tchernigov, one of the oldest towns in European Russia,—Kieff, with its catacombs, and its saintly relics,—Ostrog, the residence of the Bishop of Jitomir,—Kaminetz Podolsk,—Kishenef,—and Bender; such was their line of route to Odessa. By reason of the hostilities which were being carried on between the Wallachians and Turks, the latter stages had been passed within sight of modern encampments, and warriors armed for conflict. At Kaminetz, the travellers had dined in company with the Russian General Joltuchi, who was there stationed with a force of ten thousand men; and, near the Pruth, they had a view of the spot where five hundred partisans of the Hetaireia were gathered under the red-cross banner of Ypsilanti, clothed in that sable-coloured uniform which memory associates with the doom awaiting the brave band a fortnight later in the fearful conflict of Drageschan. But in the political questions which agitated the district, it was not for the wayfarers to intermeddle. They were engaged in distributing a message that was of universal application; and hence, whatever the secret sympathies with which as intelligent men they could not but lean to the one side or to the other, it behoved them

to restrain those expressions of feeling which, if not impotent, would have been productive only of mischief by awakening suspicions as to their true character and design.

At Odessa they remained from the 12th to the 20th of June. On the Sabbath they heard two excellent sermons; one in the Lutheran church, from the Superintendent Böttiger; and the other in the Catholic chapel, from Dean Lindel, whom they had known and esteemed in Petersburgh, where his eloquent denunciations against image-worship, although they startled the Sardinian ambassador into complaints of his heterodoxy, had secured for him the countenance and protection of the Emperor.* On the 17th (O. S.), they attended and took part in the ordination of Messrs. Rosenstrauch and Saltet, missionaries from Basle, who were bound for the Crimea as agents of the Edinburgh Jewish Society. On the 19th, they attended by invitation the funeral of the Constantinopolitan patriarch Gregory, long a warm friend to the Bible Society. It was now about six weeks since he had met with his tragic end. His corpse, meanwhile, had undergone sad and strange vicissitudes. Pierced by the weapons of the Mussulman, "for three days it had hung at the gate of the Patriarchal palace; for three days more had been the object of Jewish scorn; and a day and night had been in the deep;" yet now at length it found a grave, and funeral-honours not undeserved.

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* A volume of this preacher's discourses was given to the public:—"Fünf Predigten von Ignaz Lindl." The second edition, 12mo, was published in St. Petersburgh, 1820. In 1823, he was banished the empire on false accusation. After having long preached Protestant doctrine within the walls of a Romish church, first in Bavaria, and then in Southern Russia, he forsook the Papal communion, avowed himself a Lutheran, published his "Glaubens-Bekenntniss" (Leipz. 1824), and obtained a charge at Barmen, contiguous to that of Dr. Krummacher at Elberfeld.

The grave of the philanthropic Howard, and the cenotaph raised to his memory, were gazed upon with interest as the travellers advanced to Kherson;—none the less so from the touching remembrance, thus awakened, of a Christian friend in Petersburgh, Walter Venning, Esq., who, after having been a member of the Prison Discipline Society in London, devoted himself to the amelioration of the Russian jails, inspecting their condition, and obtaining the Imperial permission to establish a society for the temporal and moral welfare of the prisoners. Early in that year he had fallen a victim to fever contracted in visiting the wards; but in his dying hours had given repeated expression to his sole dependence upon the merits of the Redeemer.*

Crossing the Tauridian steppe, they reached Perecop, "the key of the Crimea," and went onward viâ Simpheropol. While awaiting the time fixed for the meeting of the Tauridian Bible Society, they took an excursion, that was recalled to mind with peculiar force, when, in the decline of life, they heard of the sanguinary conflicts waged on the very sites which they had once admired in the stillness of a peaceful repose. A few paragraphs taken

* This useful and esteemed Christian was interred in the Smolensky cemetery. A public monument was erected to his memory, consisting of a "square altar-tomb, surmounted with an irradiated cross." A bas-relief represents him entering a prison, with a Bible in his hand, and beneath is inscribed in Russ and in English, "I was sick, and ye visited me; I was in prison, and ye came unto me." "I heard a voice from heaven, saying," etc. On the opposite side is the following inscription in Russ:—"The Society of St. Petersburgh for the improvement of prisons have raised this monument to the memory of their beloved fellow-labourer, Walter Venning, the countryman of Howard, and founder of the prison-institutions of this country. He was born in Nov. 1781, and died in the Lord Jesus Christ on the 10th of Jan. 1821." The work which he had begun was zealously carried on by his brother, the late John Venning, Esq., then resident in St. Petersburgh, and latterly at Norwich.

from Dr. Henderson's volume on Russia,* will be read in the present day with many an association that did not attach to them at the time when they were printed.

"The road lay at first up a rude hollow, between the first and second ranges of calcareous hills which form the commencement of the mountainous region, and brought us, after travelling about seventeen versts, to the *Alma*, a beautiful meandering stream, which takes its rise in the vicinity of Tchatirdagh, and here flows through a delightful valley full of villages, with vineyards and gardens filled with fruit-trees of every description. Its waters were low at the time we passed it; but it often swells to a great size after rain, or a considerable thaw in the winter. Crossing another stream, we came to an elevated plain, covered with rich vegetation, and about five o'clock descried, almost direct before us, an extensive range of Tatar houses, with a mosque, and at different distances, stately mausoleums, which led us to conclude that we were approaching the ancient residence of the Khans; but, on our arriving at the termination of a terrace which rose gently towards the south, and while we were steadily looking out for a development of the palace in the direction of the group before us, the road all at once turned round into a deep valley on the left, where, to our inexpressible surprise, the town of Baghtchisarai burst at once upon our view.

"Driving up the principal street, which is lined on both sides with wooden booths or shops, we arrived at the gate of the Khan's palace; and having been favoured with a letter of introduction to the Governor from Kaia Bey, a Tatar prince descended from one of the first families in the Crimea, and now a General in the Russian army, we obtained admittance, and had apartments assigned us on the right side of the court. Everything around us inspired the mind with ideas and feelings altogether novel, and more resembling those produced by reading the airy fictions of romance, than any we had ever experienced in contemplating the objects of natural or artificial reality. The transition was nearly as great as that a person would be conscious of, could he be transported in a moment from any European town, and set down in the midst of Bokhara or Samarcand—so completely did every object wear an Asiatic appearance. . . . . On the conquest of the Crimea by the Russians, orders were given by Government to keep up everything about the

* "Biblical Researches and Travels in Russia, including a Tour in the Crimea." By E. Henderson, D.Ph. London, 8vo, 1826, pp. 538.

palace in the same oriental style in which it was left by the Khans; but the effects of time have been irresistibly felt by many parts of it, and the impression which the view of the whole leaves upon the mind, is that of the departed magnificence of an Asiatic Court. The death-like silence and sombre aspect of every surrounding object, is perfectly indescribable."—Pages 295, 299.

The caverns of Inkermann must not be passed by without notice, though the citation serves to show what was, rather than what is. Much of the stone for the construction of modern aqueducts and public buildings in the vicinity has been obtained by the blowing up of the rocks, so that comparatively few of these subterranean resorts subsist at the present day.

"At the end of the bay of Akhtiar, we entered a small river,* in which we were completely hid by the high reeds growing on either side. . . . . After rowing to a short distance, we landed on the south side, where we found a delightful shade in a grove of trees, and after taking some refreshment, proceeded to examine the curious excavations in the rocks to the right.

"Several of these grottos were inaccessible, and must have been entered by their inhabitants by means of a long ladder from the foot of the rocks. Others we reached without any difficulty, but to the most interesting we were conducted by a long winding passage, regularly hewn out of the rock. The entrance to this cavern is from the east side, and consists of a large aperture, within which is an excavated stair, from which, at certain distances, large perforations, terminating in darkness, presented themselves; and at times a grotto, cut towards the exterior part of the rock, admitted a few rays of light upon our path through the small opening serving for a window. After ascending to the height of about 100 feet, we were admitted into a fine chamber with apertures or windows facing the bay; and immediately on turning to the right we discovered an excavation, the construction of which indubitably proved it to have been an ancient chapel. On one of the walls, which are black from the smoke of the fires that have been kindled here in later times, we observed evident vestiges of an inscription, the letters of which appeared to be either Gothic, or Greek uncials; but their height

* The Tchornaya-retschka.

from the floor, and the partial light thrown upon them from the window, rendered it impossible for us to determine to which alphabet they belonged.

"It has been conjectured, and not without foundation, that these and similar excavations, of which the greatest profusion exists in the vicinity, as well as in the other parts of the Crimea, owe their formation to the Christians who fled hither in the persecutions which took place in the earlier ages of the church. According to Procopius (*de Ædf.* III. 7), the Tetraxitic Goths, on being driven from their insulated situation on the Bosphorus, took refuge in this quarter; and when the Emperor Justinian proposed to erect castles for their protection, they objected to the confinement to which it would subject them, and preferred living in the open country, to which they gave the name of Dori. Many of the small cells have doubtless been appropriated to the austerities of monastic life; yet may we not indulge the hope, that amidst the gross spiritual darkness of those ages, of which the gloom of the caverns was only faintly emblematical, the Holy Book not unfrequently lighted up a torch, which guided the solitary son of the rock to a blessed immortality? This idea was forcibly impressed upon my mind, by a scene which I witnessed on the opposite side of the valley. Here, also, an immense number of cavities are found, many of which are still inhabited. Being desirous of seeing how they could be appropriated to the dwellings of men, I climbed up one of the precipices, and entered a chamber about four feet in height, by six in length, and four in breadth, in which I found a small couch, and a few articles of wearing apparel hanging on the walls. Close to the door, at a small aperture, sat an aged Russian, poring over a Slavonic Psalter, and apparently deriving much enjoyment from the devotional strains of the sweet singer of Israel. As his back was turned, he did not observe me for some time, which afforded me an opportunity of marking the fervour with which he read the portion of Divine truth that engaged his attention. I allowed him to finish the Psalm, and after saluting him, asked whether he understood what he had been reading. 'Not all,' he replied, 'but *much* of it is plain to me.' He knew there was such a book as the Bible, but the Psalms formed the only part of it in his possession."—Pages 348—351.

It cannot be asserted as a fact, but it may fairly be conjectured, that such an incident as the foregoing would be narrated with emphasis on returning to Akmetcht, as an additional incentive to the establishment of Branch Asso-

ciations in the Crimea. Its record suffices to demonstrate how truly his heart was in his work, and how far he was from losing sight of his main object, even while combining with it an attentive enquiry into every matter of natural or antiquarian interest which his path might cross.

He then visited "the caverns and ruins situate on the north side of the rich but insalubrious valley," and noticed especially an excavation, twenty-four feet long by ten or twelve in height, in which were clearly visible the elevation for a chapel-altar, a cross cut out of the rock, and two sarcophagi of Grecian workmanship. After having described Inkermann, he thus resumes:—

"The Lord's day we spent at Akhtiar,* in exercises of social and private devotion; and the following morning directed our course across the minor peninsula, to the Monastery of St. George. . . . . Immediately below the Monastery, at the depth of eight or nine hundred feet, is the shore of the Euxine, to which we descended by a winding path, and enjoyed a delightful dip beneath its waters. The spot in which we bathed, consisted of a fine compact sand, but extended only a few feet in breadth, when it gave way to an invisible profundity. From this low situation, the appearance of the coast is romantic in the extreme, and some of the impending and half-dislocated rocks—mountainous in size—are truly terrific, and may easily be conceived to have contributed in no small degree to complete the frightful picture formed in the imagination of the ancient Greeks, respecting the inhospitable shores of this peninsula. Somewhere in the vicinity of the Monastery, the bloody rites of Orsiloche, the Tauric Diana, were celebrated. The walls of her temple were hung with the skulls of her victims, and no foreigner who had the misfortune to be wrecked on the coast was ever suffered to escape her vengeance.

"From the Greek Metropolitan of Thermopylæ, who has travelled through almost the whole of Asia, and is now resident in the Monastery, we met with a very different reception; and after some refreshment, provided for us by his hospitality, we prosecuted our

* Sevastopol. The more modern name, though in use at that date, had not then come so exclusively into use as at present. (Seymour's Russia, p. 63.)

journey across the hills, behind the Aia Burun, and descended by a winding road into the enchanting valley of *Balaklava*. Here we could have fancied ourselves in some part of Greece; the valley, which is extremely fertile and well cultivated, being entirely inhabited by Greeks, as is also the town of Balaklava itself, one of the most beautiful and interesting places in the Crimea. It is built on the east side of the harbour, to which Mela very appropriately gives the name of Καλὸς λιμὴν, or the "Beautiful Port," but which was most generally known to the ancients by that of Συμβολων λιμην, *Portus Symbolorum*, the Harbour of Mutual Consultation. The entrance is of great depth, but so extremely narrow as scarcely to admit a ship of war between the high precipitous rocks on both sides;* yet the moment she has passed the strait, the harbour opens into a large basin of four or five versts in circumference, which, being closed in by high mountains, affords an excellent shelter to vessels in all weathers.

"A short way to the south of the town rises a broken mountain, the summit and different parts of the sides of which exhibit the extensive ruins of a fortification, supposed to be the Παλακιον of ancient geographers. It was taken possession of by the Genoese in the fourteenth century, and several stones in the walls still contain the arms of their native city," etc. etc.—Pages 352—355.

A visit to the still famous botanic gardens of Nikita, and the ascent of the Tchatir-dagh, were the chief events which marked the return from the Heracleotic Chersonesus. In a Tatar village near the base of the aforesaid "Tent-Mountain," was witnessed the strange funeral custom of sponsorship for the dead. "Did you die a true Moslem?" is the question which the Mollah addresses to the deceased, whose nearest relation makes answer, "I died a Moslem," —a confession, which is supposed to have an intimate connection with the complete felicity or the diminished purgatorial sufferings of the departed spirit.

This eight days' Crimean trip had been rendered doubly enjoyable by the society of three endeared friends, the

* "The narrowness of this strait is particularly noticed by Strabo: λιμὴν στενόστομος. Lib. vii. cap. iv."

Rev. J. J. Carruthers* from Baghtchesarai; the Rev. W. Glen, and the Rev. Dr. Ross† from Astrachan.

Starting a second time from Akmetcht, or Simpheropol, Doctors Paterson and Henderson passed through Kaffa (the Theodosia of Strabo), traversed the desolate isthmus from Arabat to Jenitchi, and proceeded eastward through Mariupol to Taganrog. Here Dr. Henderson was seized with an ague which clung to him with pertinacity throughout the remainder of his journey, and from which he did not entirely recover for many months after his return to St. Petersburgh. Mental anxiety, in consequence of a pending change in his plans, had no doubt much to do, if not with the origin, yet with the perpetuation of his illness. Dr. Paterson's narrative, while it reveals the frequent uneasiness he felt on his friend's account, implies also the tenderly watchful care with which he filled the twofold office of physician and nurse; and shows, moreover, to what a state of weakness the patient must have been reduced, when at Ananûr, on the homeward way through Georgia, it was feared that he would never rally, and it became the only question where a suitable burying-place was to be found. But the hand of "Jehovah Rophim" was outstretched in mercy, and the violence of the attack subsided. These visitations of illness were not without their attendant fruit. Hence, on one occasion, he could write home:—

* Mr. Carruthers, whom my father had already known in St. Petersburgh, he afterwards met again at Gosport, when each of them had become successor to Dr. Bogue; the one in the pastorate, the other in the tutorship.

† Afterwards of Kidderminster, and now of Sydney. "We were much pleased with Dr. Ross," they write; "his unfeigned piety, missionary zeal, prudence, and suavity of manners, endeared him to us, and must endear him to all with whom he has anything to do." (Christian Herald, New Series, vol. ii. (1823), p. 27.)

"How kind has the Lord been to me during my affliction. He has made my bed in my sickness, and I humbly trust has made it of everlasting benefit to my soul. During the many sleepless nights I have had, and the days of extreme debility during which I have lain on my hard couch, I have had very different opportunities of reflection and silent meditation than I ever could command for the period of sixteen years, the greater part of which has been spent in an almost uninterrupted intercourse with men. I do hope that our heavenly Father has been trying me in this furnace, that I may come forth purged from dross, and more fit for the Master's use."

There were intervals when the travellers could pursue their way in tolerable comfort; and hoping at the outset that it was a merely temporary ailment, they had never thought for a moment of relinquishing their further journey. Crossing the Don they entered Asia, visited their old acquaintance the Rev. Cornelius Rahmn* in his new home at Sarepta: and on August 13th, reached the long-dreamed-of, long-looked-for Astrachan, where a great part of Dr. Henderson's furniture and library were awaiting his permanent residence. Laid up by an access of his complaint, he felt the comfort of being at the Mission House, and of being tended with all the care that

* Mr. Rahmn, a Swede, had become known to them, when, as deputy-chaplain to one of His Swedish Majesty's Artillery Regiments, he was stationed at Gottenburgh. His heart had long been set on missionary-work, and he had earnestly wished to co-operate with British Christians. When invited to join Mr. Stallybrass in the Irkutsk mission, he readily gave up an advantageous situation which he had in prospect, and hastened to the open field of usefulness. The climate proving too keen for his wife, he was obliged to retire, and found his next station (as above) among the Calmuc Tatars on the banks of the Volga. After leaving Sarepta, in consequence of an Imperial interdict on direct missionary effort, he laboured for a brief season among the Swedes in Petersburgh; but his work was looked on with a jealous eye, and it was withal a narrow sphere. Making his way to England, he found useful employment for ten years as a clerk, in the London Missionary Society's Foreign Department; while, at Stepney, he filled the office of Deacon, having been elected to that post in 1829. About the year 1837, he returned to his native land, where, by the last accounts received, he was again labouring in the ministry of the gospel.

the missionaries and their wives could bestow. Messrs. Mitchell and Dickson, agents of the Scottish Missionary Society, were no strangers. Mr. Glen and Dr. Ross were still absent, but their families were there. Such were the kindness, harmony, and piety, which reigned among them, that he longed more than ever to be located in their midst. "We are inmates," he wrote, "with Mr Mitchell, my good old friend and diligent correspondent, but whom I had not seen for upwards of sixteen years. Mr. Dickson is a complete counterpart to your husband,—a real book-worm. We could not be better matched." There was much and earnest conference among these devoted men as to the best spheres of labour and the most expedient modes of operation. They were of one heart and mind in the great object they sought; and they were of one accord as to the likeliest modes of its accomplishment.

The Scottish Mission had another station at Karass, which indeed had been the parent of the one at Astrachan.* It was needful to visit that place also, and to enquire into the translation work that was being done, or needing to be done, in behalf of the surrounding Tatars. Messrs. Alexander Paterson, Jack, and Galloway, were the missionaries at that time settled in the colony. The arrival of the visitors was a matter of interest alike to the Scotch and German residents. To the latter, Dr. Henderson preached twice in their own language. The one sermon was on the

* The Karass mission was undertaken in 1802, when two agents were sent out, Mr. Brunton, and his brother-in-law Mr. Alexander Paterson, the former of whom lived to complete the translation of the New Testament into the Tatar-Turkish dialect. Five more were sent out in 1803, and their ranks having been thinned by death, four others arrived in 1805. Sultan Katte Gherei, descended from the Royal family of Baghtchesarai, was among the earlier converts. In 1815, branch-missions were established at Astrachan and at Orenburg.

first clause of Matt. vi. 10, "Dein Reich komme;" and the other on Jer. viii. 20, "Die Ernte ist vergangen," etc.

A week was spent among the Cabardians, and other Circassian tribes in the neighbourhood; after which the road was retraced as far as Mozdok, where a lodging was obtained in the house of the Jesuits. The hospitable Pater Henry was found to be less of a bigot than his comrade. The objects which the Bible-agents had in view did not gain special favour beneath such a roof; but as long as they kept to uncontroverted topics, they could hold pleasant and edifying intercourse. The following extract from a letter gives a proof in point:—

"It is an old, but a very ingenious observation which the Jesuit Pater quoted the other day in Latin, that 'in the Bible, creation is represented as the work of God's *fingers;* redemption, as that of His *arm.*' What an energy is necessary in order to save the soul from death, and emancipate it from the chains of sin! Let us rejoice. Our Saviour is the Lord God Omnipotent. Nothing is too hard for Him."

On the 1st of October, they joined a Caucasian caravan, and had to regulate their halting and their progress by military rule. Sabbath-travelling became in this instance a matter of necessity, but the character of the day was not forgotten. An interval of rest towards noon-tide was conscientiously improved, not as a superstitious observance, but as a heart-loved privilege:—

"We here enjoyed a sweet season among the long grass at a little distance from the noisy crowd. I read 1 John iii., which then formed the subject of our conversation. Straight before us lay an extensive valley, bounded on the opposite side by the second range of mountains,—the richest soil and vegetation, but all waste! How different it will look, when 'God, even our own God, shall bless us,' as His people, and stir us up to make His way known upon earth; 'then *shall the earth yield her increase.*' Between twelve and one, at the beating of the drum, we repaired again to our company, and set forward on our journey."

At Nazran they visited the Rev. Mr. Blythe, who has given a brief history of the Inguish mission, in the first five-and-thirty pages of his "Reminiscences of Missionary Life." He alludes (page 29) to the gratification he received from their visit; to the reception which he gave them, "a homely though a hearty one;" and to their being satisfied "to seek repose upon a temporary bed of hay." Mr. Blythe had so completely won the favour and confidence of this mountain-tribe, that he was at all times able to go among the people without an escort, and unarmed. His visitors would have been glad to do the same, but the commandant of the fort declared, that being answerable for their safety, he durst not allow them to run the risk. It is matter of doubt whether, under the protection of a missionary known and loved, they would not have been safer than with their escort of Cossacks. The military array may have helped to excite the unfriendly demonstrations which at one time threatened to be serious, and which their Ossetinian interpreter had some difficulty in quelling by his assurance of their peaceable intentions.

The Caucasian mountains were at length crossed, the majestic snow-clad heights of Elburz and of Kasbek putting far into the shade even the remembrance of what now seemed the comparatively dwarfish Yökuls in the North. The capital of Georgia was reached in safety, but Tiflis was unexpectedly to prove the limit of their wanderings.

The journey into Persia had to be abandoned by them, in consequence of the step they now felt called on to take in dissolving their connection with the British and Foreign Bible Society. Gladly would this subject be passed over in silence. It is a matter entirely of the past. The difference of opinion was not permanent. The wound was subsequently healed. In the past, nevertheless, it stands out

an irrevocable fact: and to ignore it would be to give a false impression. Had the affair been merely of private concernment, it would have been easy, as it would have been proper, to leave the veil undrawn; but as a thing which had publicity in its day, it would be unjust, as well as unwise, to pass it over without a word.

The Turkish New Testament, which had been published at an earlier date, and had met with commendation from Prof. Norberg of Lund, had recently been superseded in favour of Ali Bey's version. Albertus Bobovius (more commonly known as Ali Bey), was a Pole by birth, the Sultan's interpreter by office, and a Mohammedan by profession, though supposed to have been a Christian in creed. The MS. translation which he had prepared, existed in safe keeping at Leyden, and was strongly recommended for the Society's adoption, as preferable to the one already in use. Baron Von Diez of Berlin, who is said to have studied the language for thirty years, and to have been as familiar with it as with his mother-tongue, commenced its revision, and although he detected infelicitous expressions here and there, he went so far as to express the opinion that the translator had certainly "enjoyed peculiar assistance from above." Dr. Henderson, when writing from Berlin in 1816, could report the progress of the revision: "This work engages his [Privy Councillor Von Diez's] whole attention, and proves the joy and solace of his heart."* In April, 1817, the aged Baron died, when not much more than about four books of the Pentateuch had passed beneath his eye. To Professor Kieffer of Paris, the remainder of the work was entrusted, and in all doubtful matters he was to confer with the Oriental scholar, Baron Silvestre de

* Appendix to 13th Annual Report of the British and Foreign Bible Society, p. 295.

Sacy. Everything had been done, in a literary point of view, to secure the accuracy of the work.

On the publication of the Testament in 1819, Dr. Henderson was rejoiced to commence its study, and anticipated no small pleasure from its perusal. But he was startled to discover the freedom with which the sacred oracles had been interlarded with oriental epithets and human additions. Still more shocked was he to observe such expressions as involved serious doctrinal error touching the Saviour's divinity, and the righteousness which is of faith. At first he was disposed to doubt his own acquaintance with the language; but the more he studied, and the more he consulted authorities, the more plainly he saw that this version was not worthy of the noble Christian Society under whose auspices it had appeared. He sent home a written statement on the subject, and seconded his remonstrance by forwarding, as a sample, the result attained by a careful analysis of one gospel, one epistle, and the Apocalypse.

Had his assertions met with implicit reliance, there can be no doubt that immediate steps would have been taken to suppress the faulty edition. But there were counter-influences at work. There were voices which whispered that he was a novice in the language. Names of note were arrayed against him. He was far away;—others, in whose opinion a large amount of confidence was placed, were nearer at hand. It can be no great matter of surprise, that the good men who formed the Committee of that day should have been led to regard the alarm as needless, or at least as exaggerated. They did not willingly or knowingly tamper with error; but they were unconvinced of its full extent. They consented to reproduce in an amended form one portion, which contained an acknow-

ledged and glaring mistake; they resolved to subjoin a list containing certain errata; they charged Professor Kieffer carefully to expurgate all objectionable phrases that might exist in Ali Bey's Old Testament, with which he was then occupied. But neither the Astrachan missionaries, nor the two Bible agents in Russia, deemed this enough. It did not meet the entire exigencies of the case. "If the Old Testament was thus acknowledged to need purifying, could it be fit that the New Testament should be circulated without an equally thorough revision, when the errors in question were of moment and of magnitude?" Thus they reasoned on the matter. They foresaw that if one such version were admitted, it would not stand alone, but would tend to pave the way for others of a like, if not of a worse character. The Tatar-Turkish, the Persic, and kindred translations were in prospect, or in progress; and on what principles were these to be conducted? The whole question of Scripture-translating seemed to be more or less at issue; and several minor arrangements, made at this crisis, served to indicate still more clearly the absolute necessity of making a stand.

To Dr. Paterson, no less than to Dr. Henderson, it appeared imperative that they should simultaneously retire from the office they had held. "Show that you do not identify the Society with the Bible," was one of the "Monita Biblica" afterwards left on record by its honoured Secretary, the Rev. Joseph Hughes. It was by such a principle that the two friends were now guided. They felt that theirs was a painful, but indispensable duty—a duty to which they were called for the truth's sake. "We were acting," wrote Dr. Henderson to his brother-in-law,*

* The Rev. Thomas Kennion, M.A., for many years Perpetual Curate of High Harrogate.

"in the most direct opposition to all the partialities of our hearts: but, circumstanced as we were, we had no alternative." They were disappointed in having to turn their back on Persia, where they had longed to "track the footsteps of the revered Martyn." But this was their smallest sacrifice. They were risking the loss of friendships that were highly prized. They were giving up an engagement which they loved. And they had no prospect for the future, save that of returning home to seek employment there, and perhaps of finding this the more difficult to obtain, by reason of the very step which had driven them to the quest of it. Yet they saw only one course which could be pursued consistently with the views they held, and conducively to the great interest which it was their study to promote. It has been alleged that they had private as well as public grounds for complaint; and they have not denied the assertion. But their personal grievances they never dragged into the light, nor would it become any one else needlessly to do so. These were things comparatively trivial, and which might easily have been made the subject of friendly understanding and arrangement. It was when they had reason, or thought they had reason, to consider the interests of the Society seriously endangered, that they determined on the only step whereby they could prove the earnestness and depth of their convictions. This step may have appeared to the public a hasty one. It was not so on the part of those who took it. They had long known what was likely to ensue. They had had ample time to deliberate. They had counted the cost; and when the time for decision was come, they had no occasion for suspense, and they did not affect a hesitancy which they saw no cause to feel.

A long letter of resignation having been penned and

forwarded, it behoved them to stay their southward progress, and to commence their journey home despite the approaching rigours of the winter. Recrossing the Caucasus, revisiting Astrachan, and ordering the goods which had arrived with a view to residence there to be repacked and sent back to St. Petersburgh, the travellers pressed on with utmost speed; and early in February, 1822, they found themselves again amid the noble streets and glittering domes of the Imperial city.

The Committee of the Russian Bible Society were informed of what had transpired. Their confidence was in no wise shaken. On the contrary, knowing from experience the capability and the diligence which had characterized these devoted labourers, and unwilling to lose services which were deemed so valuable to the cause, they immediately resolved to retain Dr. Paterson in their employ, who had already been partially engaged in their behalf, and to secure Dr. Henderson's help as an accredited agent of their institution. The latter might well give thanks that the lines had thus unexpectedly fallen to him in pleasant places. He accepted an appointment so congenial with his heart's desire and delight; and the work of former years was eagerly resumed.

Nothing would have been easier or pleasanter than to sit quietly beneath his vine and his fig-tree. But he did not feel that this would be right. He was too full of love for his native land, for his Christian brethren, and for the kingdom of his Lord, to admit of his taking his ease at the expense of truth and righteousness. Finding that the evil which had led to his resignation was still in the main unremedied, and calling to mind the inspired maxim, "Faithful are the wounds of a friend," he saw no resource but that of drawing public attention to what he deemed a

point of vital importance. In one respect it was highly desirable to do so. The Committee were in a delicate position as the stewards of public money. Five thousand copies had been printed. As long as the case admitted of conflicting testimony, they could not but hesitate about altogether cancelling what it had cost so large a sum to publish. They necessarily felt a strong disposition to hearken readily to such as approved the version, and justified its issue. If the constituents, however, could be brought to feel that it were better a sacrifice should be made, then the pressure from without would no longer be in the wrong direction. Dr. Henderson accordingly prepared a pamphlet on the subject by way of "Appeal."* It was published in 1824, the press being corrected by a friend in England. The title-page had for motto, "Qui tacet, consentire videtur." The preface vindicated his undiminished attachment to the constitution and fundamental principles of the Society; and when he was forced to express his opinion very plainly, he endeavoured to do it with all kindness. To have written less strongly would have been to defeat his own end, and to fail of doing battle for the right. To have written more warmly would have been easy, but would not have been Christian. If he remembered the saying, "Il y a des cas où toute la charité est dans la vérité," he does not seem to have been unmindful of another no less true, "Il vaut mieux taire une vérité que de la dire de mauvaise grâce." In a private letter, he says in reference to it, "May what I have already

* "An Appeal to the members of the British and Foreign Bible Society on the subject of the Turkish New Testament printed at Paris in 1819, containing a view of its history, an exposure of its errors, and palpable proofs of the necessity of its suppression." By Ebenezer Henderson, etc. London, 1824 (pp. 70).

written be found to be worthy of that charity which (συγχαίρει) rejoiceth with the truth."

The Appeal, however, was not understood by all in the spirit in which it was designed; and a public controversy was the result. Dr. Lee replied in a pamphlet published in the course of that same year.* In 1825, the author sent forth a second treatise on the subject,† which in 1826 was met by another rejoinder from Prof. Lee.‡ Polemic writings are usually an unpleasant study; and still more so, after a discussion of merely temporary interest has worn itself out, or done its appointed work. The longer a pamphlet-war is maintained, the more apt it is to engender needless personalities and uncharitable recriminations. Dr. Henderson liked not the position either of assailant or assailed; and when there was no further need to prolong the contest, he was glad to lay down weapons so distasteful to a peace-loving spirit. He had argued, in his second publication, that the high Oriental scholars of France, whose opinions in overwhelming number had been brought against him, could scarcely be expected to regard the question in any other than a literary point of view, whereas the theological bearing of the expressions

* "Remarks on Dr. Henderson's Appeal to the Bible Society, on the subject of the Turkish version of the New Testament printed at Paris in 1819; to which is added an Appendix containing certain documents on the character of that version." By the Rev. S. Lee, A.M., D.D., etc. Cambridge, 1824 (pp. 159, and Appendix 44).

† "The Turkish New Testament incapable of defence, and the true principles of Biblical Translation vindicated; in answer to Prof. Lee's 'Remarks on Dr. Henderson's Appeal to the Bible Society on the subject of the Turkish New Testament printed at Paris in 1819.' By the author of the Appeal." London, 1825 (pp. 306).

‡ "Some Additional Remarks on Dr. Henderson's Appeal, etc.; to which is added an Appendix noticing the statements of certain Reviewers on the same subject." By the Rev. S. Lee, A.M., D.D., etc. Cambridge, 1826 (pp. 143).

in debate was of the utmost consequence, and called for the nicest discrimination. His reasoning was not lost upon men who were truly anxious to know and to do what was meetest and best. It was finally determined that the entire New Testament should be revised, and all the objectionable terms expunged. This result attained, he had no public ground for keeping up the controversy, and he was therefore satisfied to leave his opponent the last word, although the pencil-notes he has made on the margin of Dr. Lee's "Additional Remarks" prove that he could have found matter for reply, had he been so minded.

The Turkish Bible, completed in 1828, was such as could receive his cordial attestation. His letter is given in the twenty-fourth Annual Report:—

Mission College, Hoxton, April 26, 1828.

"In compliance with your request, it gives me pleasure to furnish you with a statement respecting the result of my examination of the sheets of the Turkish Bible, which have been forwarded to me for this purpose.

"1. The passages to which I objected, as rendered in a manner calculated to teach doctrines opposed to the general tenor of Scripture on some important and fundamental points of Christian belief, have been altered so as to bring them into accordance with the same passages in other generally received versions.

"2. Those renderings which gave a Mohammedan colouring to the version, have been exchanged for such as express the meaning of the original in a way that excludes all extraneous or accessory ideas.

"3. The high-sounding and bombastic epithets given by Ali Bey to the Deity, and such combinations as 'His Majesty Jesus,' 'Lady Mary,' 'Lord Abraham,' etc., have all been expunged; and the general style of the version has been reduced to those forms of sober simplicity by which the diction of sacred Scripture is so strikingly characterized.

"4. As far as I have been able to give attention to the work as a whole, I am happy in being able to state that I consider its distribution entitled to the cordial and unqualified support of all who are desirous 'that the word of the Lord may have free course and be glorified.'

"Having drawn the attention of the public to the state of this version, as exhibited in the New Testament published at Paris in 1819, I cannot but feel anxious that they should be put in possession of explicit information relative to the corrections that have been introduced into it, and thus have the means of satisfying themselves that every ground of objection from this quarter against the operations of the Society is now entirely removed. This I conceive would be most effectually done by the insertion of this communication in the Appendix to your next Report.

"I earnestly beseech Almighty God to crown with His effectual blessing the labours of an Institution, in the service of which I spent many happy years of my life, and which I shall still rejoice to aid to the utmost of my power."

Perhaps it is not too much to say that the cause of Bible-translation, in general, was eventually benefited by what had thus taken place. It is not to literary hands alone that this responsible task has in later days been entrusted. The advice and supervision of the scholar have not been despised, but at the same time the pen of the missionary has been mainly employed, or his verdict invariably heeded. The linguist and the theologian have united their efforts, to the intent that every version may be, so far as the skill of man can make it, a fitting and faithful transcript of God's most holy word.

If the tree was shaken, it was by no unfriendly hand, and with no prejudicial results. Confidence was mutually restored, and it remained unshaken for ever after. It will yet remain to be shown that the labourer was always ready to plead the cause and in other ways to further the interests of the Society, while the Society also was willing again and again to bespeak his advocacy and his aid. A foolish but happily fruitless experiment was made, it may have been some six or seven years ago, to resuscitate the Ali Bey controversy; but the ill-judged attempt perished, as well it might, of mere inanity. There was nothing to bring forward but the shade of a defunct evil; and the

public were too enlightened to regard the spectral apparition with the slightest dread. The lines, which it has been needful here to trace, are not designed to evoke it yet again, but rather to affix a seal upon the place of its entombment, and impress on it the signet-motto, "Stand fast in one spirit, with one mind striving together for the faith of the gospel."

A brief survey must now be taken of such occupations and occurrences as marked the last three years of Dr. Henderson's life in Russia. The following copy of a translated letter from His Excellency Prince Galitzin shows the urgency of his call, and the nature of his service:—

"My dear Sir,—Agreeably to the duty devolving upon me in the office which I sustain of President of the Russian Bible Society, to endeavour by every assistance in my power to strengthen its operations, it appears to me that to employ in Biblical work such persons as are capable of promoting it, and to acquire by earnest persuasion the essential and indispensable aid of every man that is intimately acquainted with the Sacred Writings, are among the most powerful means of effecting this object. Under the full conviction, resulting from frequent experience, that every qualification for the work of God is the gift of the Lord, and discovers itself in an actual decided preference for that work, I therefore do not in the least hesitate to employ those men in Biblical service, who give evidence, by the disposition of their minds, that they are manifestly qualified for it.

"Upon these principles, in consideration of the many important services you have rendered to the cause of the Bible Society generally, the experience you have acquired in it, and your extensive knowledge of the Eastern languages, more especially of those which compose the original text of the Sacred Scriptures, I behold in you, my dear Sir, a man called of the Lord to co-operate in multiplying the saving knowledge of the word of God among your fellow-creatures. You are aware that for Russia, on account of its peculiar situation, and the diversified tribes by whom it is inhabited, it is indispensably necessary to prepare and circulate the Bible in different languages and dialects, and among others in such as are of Oriental origin. The Jews, in consequence of their vast numbers in the Empire, and for other still more important reasons, have at

this time attracted the attention of the Bible Society. A devout individual of that nation, who is zealously addicted to the perusal of Divine Revelation, and is also convinced of the truth of the New Testament, impelled by irresistible ardour, has undertaken for the spiritual benefit of his brethren to translate the New Testament into the Hebrew dialect of the ancient Scriptures. This zealous individual, notwithstanding all his qualifications for the work, his profound knowledge of the ancient Hebrew, and minute acquaintance with the books of Scripture, is not able to accomplish such a translation alone, on account of his not being versed in the original Greek text. It is therefore necessary that he have some person to help him in this respect. Only one individual has been found to assist in this work, who, although he is well skilled in the Hebrew, and acquainted with the authentic text of the original, has not time, amidst his other numerous avocations, to co-operate constantly in it, in such a manner as that the translation may not be interrupted. Accordingly the Lord of the word has sent you hither at this time for the prosecution of this translation of the New Testament, in the best and most uninterrupted manner, into the language intelligible to the posterity of ancient Israel according to the flesh. You have already commenced this work, and the translator finds your assistance indispensable. The providence of the Lord has removed you from every other vocation, worldly and spiritual; and, at the same time, has endowed you with talents which are never given but with an express design to be usefully employed. Here is an important and obvious appointment of Heaven respecting you, deserving of your observation! Can you refuse compliance with this intimation, which ought to be regarded as sacred? In directing your attention to this object, I call upon you to consecrate your time and labours, your talents and strength, to Bible Society work, and in a particular manner to co-operate at present with the zealous translator of the New Testament into the Hebrew tongue. If, by means of this translation, a way may be opened for that nation, now bewildered in the darkness of ignorance, to the knowledge of the One good Shepherd, who laid down His life for the sheep,—to the discovery of the path that leads to Him,—to the acceptance and participation of His grace,—can you willingly place an impediment in the way, by refusing the co-operation required of you? It is not a man who lays this obligation upon you; it is the Lord the Saviour, who does it by means of dark dispensations which will be made plain in the world above. Besides, you may always be useful to the Russian Bible Society by superintending editions of the Scriptures in the different Eastern or Asiatic languages, for which your acquirements qualify

you, and in which it is utterly impossible for Mr. Paterson to take part, owing to his numerous avocations of a different kind. 'Wherefore there are diversities of gifts, and differences of administration, but the same Spirit; and there are diversities of operation, but the same God, who worketh all in all: but the manifestation of the Spirit is given to every man to profit withal!' On which account the Apostle Paul also says concerning himself: 'Though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.'

"Anything more urgent than this, I cannot possibly say to you, and therefore I do not attempt it. To one who has devoted himself to the service of the Lord, these representations will be sufficient, and your own heart will immediately be in unison with the object here proposed to you. There appears to be no one thing to prevent your accepting this proposition, and I shall expect your answer to it. According to the nature of your determination I shall judge; but He who sees our hearts, calls each one to the service that is best adapted for him, and expects from us a faithful discharge of the same.

(Signed) "President of the Russian Bible Society,
"PRINCE ALEXANDER GALITZIN.

"*St. Petersburgh, May* 17, 1822."

The Hebrew Testament was diligently revised, many an earnest conference held with the Austrian Jew, and occasional appeal made to the Metropolitan alluded to in the above letter, as one eminently qualified, though little at leisure, to assist in the enterprise.

Dr. Paterson's visit to England in 1823 left the whole amount of the Bible House affairs to rest for awhile on his companion, who superintended them "with the greatest judgment, zeal, and activity, and in such a conciliatory spirit that not a complaint or murmur was to be heard from any quarter."* A letter printed in the "Christian Herald" for January, 1824, states that the auxiliaries were all manifesting increased zeal; that through the exertions of His Grace the Archbishop of Kazan, an extensive distri-

* Book for every Land, p. 377.

bution of the Scriptures had been made in the Tschuvashian, Mordovian [Mordvinian?], and Tcheremissian languages; that the priests had been enjoined to urge the diligent reading of the Holy Volume; that above an hundred individuals out of the idolatrous tribes in that district had embraced the Christian faith; that in several of the Trans-Caucasian schools, had been introduced the custom of reading a chapter in class before entering on the lessons of the day; that the Hebrew New Testament was rapidly nearing its completion; that the Votiak and Permian translations were progressing slowly, but very satisfactorily, every possible means being used to test their scrupulous accuracy; that the Slavonic Bible had reached a fifteenth edition, the Slavonic-and-Russ Testament a sixth, and the modern Russ Testament a second; that scarcely a day passed, when applications were not made for a copy of the latter; and that the soldiers in the barracks, instead of clustering around the card-table as of old, were to be seen gathered here and there in companies of eight or ten, while one among the number read in the hearing of an attentive group some portion of the word of life.

The Ethiopic was the language to which Dr. Henderson particularly addicted himself at this time. Among his papers, and dated April, 1823, is a neatly-executed collation of St. John's Gospel in the Ethiopic, as preserved in manuscript in the Public Imperial Library. His standard of comparison was the Ethiopic of the London Polyglott, and each instance of a various reading appears to be noted down in its order.

It could not have been long after this, that he was privately requested to examine a document written in characters which baffled the Russian literati then in the capital, but to the decypherer of which a reward would be

ensured. On scrutinizing it, he found that the letters were Ethiopic. He succeeded in ascertaining the sense, and in furnishing a translation. He forwarded his manuscript through the appointed channel. Not the slightest token was afforded in acknowledgment of its having been received. A friend made private enquiry. The paper was said to have been mislaid. After a further interval, a renewed appeal elicited the report that it was lost. The fact of its never reaching its destination may have been the consequence of his not stooping to accompany it with what the Frenchman calls a *douceur*, but what the Englishman designates a *bribe*. It was believed, however, by some who well knew the spirit of certain officials, that the document had been withheld through jealousy that a foreigner had been able to interpret what to the native sages had remained a dark enigma. To fathom the truth in this case would have been a vain as well as a rash attempt. It might have involved consequences which it was not safe to risk.

As Mr. Knill was acceptably and usefully occupying the chapel-pulpit, Dr. Henderson turned his attention to the English sailors at Cronstadt, and began to preach there regularly beneath the Bethel flag. On the Saturday he went out, and returned by the Monday's boat. At the close of the first season he wrote in this strain:—

"My Cronstadt labours go on prosperously. I had a pleasing letter the other day from a Captain at Elsineur, stating that he had perceived a very sensible improvement in his crew since they began to attend the sermon, that he had not heard an oath since leaving port, but they had prayers frequently, and they had asked him twice to read the Bible to them. Now, my dear sister, this is pleasing so far as it goes. My object is to exhibit the Saviour as the only Deliverer of a shipwrecked world. I cannot describe to you the pleasure I derive from this Cronstadt work. Then Hebrew, and Turkish, and Ethiopic,—all is forgotten—and Christ and precious souls are

all in all. Pray earnestly for me, and for the outpouring of the saving influences of the Holy Spirit, without which all will remain in darkness, disease, and death."

In the spring of 1824, he resumed his labours. He gives the following brief notice of his return to this sphere of usefulness:—

"On Sabbath morning I could not find the flag. I rowed round the whole Mole, and was on the point of giving it up, when I discovered it. There was no wind to unfurl it; so that it was not seen. I found all my friends gone, but new ones arrived. The Captain of the Friendship, on board of which I preached, is a pious man, a member of the Independent church at Sunderland. His mate and men were super-excellent singers, and attentive hearers. The congregations from 80 to 100, which, considering it was Peterhoff day, and so many gone, was more than could well have been expected."

It is interesting to know that when the object of his weekly visits had been ascertained, Mr. Baird, the proprietor of the steam-vessel, generously gave him his passage free of expense. There remain the written outlines of only two sermons manifestly composed for his marine congregation. The one was on the text, "Thou wilt cast all their sins into the depths of the sea." The other, simple and practical, was characteristic no less of the Bible Agent than of the Seaman's Friend.

"Acts xiii. 26.

"'To you is the word of this salvation sent.'

"When we reflect on our character by nature as sinners, rebels, enemies to God, what kind of message had we reason to expect from God? A message of wrath, of condemnation, etc. Instance, the shepherds at Bethlehem—the jailor—your own experience—in sickness; danger; storm, hurricane, when every moment a watery grave threatened to devour you,—have you not felt apprehensions of wrath? But God sends a message of salvation.

"I. *The nature of the salvation here spoken of.* Salvation means deliverance,—the bringing a person out of dangerous or miserable

circumstances, and placing him in a situation of happiness and safety. Countries have been saved by the wisdom of their rulers. Cities delivered from the besieging enemy. Individuals saved from perils by land and water. Paul, Acts xxvii.—Yourselves, many a time. Others delivered from poverty. Others from sickness. But all these are temporal deliverances: they relate merely to the body—the shell—the outward—the earthly part of man. The salvation to which your attention is now called, as far exceeds in value and importance any of these temporal deliverances, as the soul excels the body, and eternity exceeds time. It is the salvation of lost souls. Consider it (1) in its *origin*. Man could not have devised it—nor angel—but God alone. (2.) Its *achievement*. Christ's incarnation—obedience—death. (3.) Its *application*. The work of grace begun in the soul, gradually maintained and carried on by Divine power, till completed in glory.

"II. *The word of this salvation.* (1.) It is a *faithful* word—the word of God—to be relied on, as the word of truth. (2.) A *powerful* word—the word of Him who said, 'Let there be light.' (3.) A *life-giving* word—the word of life—that quickens the soul dead in trespasses and sins. This word is a written word, and a preached word. Churches—congregations—also *arks* for seamen. In this form it comes to you now. This evening it is preached to you. But sermons are only the words of fallible men. The word of salvation is infallibly contained in a book—the Bible—a book none should be without. None need be without a copy. You can have one in this very port. There is provision made that seamen of every land may here find God's word in their own language. Procure one immediately, if you have it not in your possession. Do any say, 'I cannot read?' This is to be lamented. But, remember, it is not too late to learn. People of eighty years of age have learned for the express purpose. Let not another day pass before you have begun. Your comrades will teach you, and soon you will be able to read the word of salvation for yourselves.

"III. *To whom this word is sent.* It is for *all*, since all stand in need of it. It is for you,—whoever you are—whether you have heard of it often, or now for the first time—whatever your country, age, condition, character.

"IV. *For what purpose it is sent.* That it may be received—that the salvation may become ours. Have you received it? Are you in a state of salvation? How do you know whether you are saved or not? Receive—believe—and live."

The interest which he thus felt in the seafarer was long cherished, and after his return to England—especially soon

after his return—he was often employed in advocating their cause on the platform or from the pulpit. For the British and Foreign Seamen's Friend Society and Bethel Union, he preached on the words, "I will set his hand also in the sea, and his right hand in the rivers;" adverting in this discourse to the nature and exercise of Christ's mediatorial rule in general, and to the extension of that rule over the maritime world in particular,—not only over the dwellers in peninsulas and islands, but over those also who "go down to the sea in ships, and do business in great waters," —the sailors that navigate the mighty ocean, and the watermen, lightermen, and bargemen, who are found on our rivers and canals. The number of men thus employed was shown to be an argument for effort; and their importance was treated as a second ground for interesting ourselves in their behalf, seeing that they are the importers of our luxuries; that without them the gospel itself would never have been brought into Britain; that without them our Missionaries could never be sent forth to the heathen; that without them our country's defence would be incomplete. The closing appeal in behalf of the funds invited the hearers in nautical phrase to "bring up their lee-way," to calculate how many years they had neglected the cause, and to give as those who felt the debt they owed.

Dr. Henderson's work at Cronstadt was looked on by some with jealous eyes. "Forbid him," said they, "for he followeth not with us." Complaint was made that these services discouraged the attendance of the mariners at church. It was an unfounded allegation. Had they been willing to attend service on shore, they would have been left to do so. But the greater part were accustomed to spend the day in idleness, and in the vices which idleness promotes; while, to every expostulation in reference to their neglect of

worship, they had the ready answer, "We're not fit to enter your fine churches; if we'd sermon on deck somewhere, we'd most of us come." Disregarding the cause of the movement, the opposing party made their representation at Court. But the Emperor would not give ear. He knew the motive which had led to the benevolent undertaking; perhaps he knew also the motive which influenced its gainsayers; and the affair was not one in which he thought it needful to interfere.

What the enemy could not effect in one direction, he sought to accomplish in another. The Emperor was more assailable through the dignitaries of his own church, than through the partisans of a foreign creed. There were some few Greek ecclesiastics, who, wrought upon by their own fears and by the insinuations of the Jesuits, longed for the downfall of the Russian Bible Society. They were watching for a handle against it, for they saw that it was doing a work which could not be suffered to proceed. They knew that it was likely to be with many as it was with an old man, whose case had attracted recent notice. Having purchased a copy of the Bible in the Slavonic, but being unable to peruse it for himself, he requested his grandson to read him a portion on returning home from school. "What part shall I read?" asked the youth. "Well," replied the sire, "I have heard there are some fine passages in the book of Isaiah; let us have one of them." The book was brought; the desired pages were found; the forty-fourth chapter was commenced, and the reader, in a clear distinct voice, gave utterance to the prophet's eloquent satire on the vanity of idols and the folly of their worshippers. The hoary-headed Russian was amazed; the force of truth overmastered the strength of prejudice; rising from his seat, he tore down from the walls those visible

objects of worship before which he had been used to bow in adoration. The deed was noised abroad. The holy Synod judged it incumbent on them to take notice of the act, and sentenced the offender to a heavy punishment. Their verdict had, however, to be ratified by the Emperor, and whilst the document was being transmitted for the receiving of the Imperial signature, it passed through the hand of an official, who, remembering a Ukase of Peter the Great concerning the treatment of such as destroyed sacred pictures, copied it, and slipped it among the papers which the Czar would have to examine. Peter's enactment provided that for the first offence of the sort, a man should be sent for eight days to a monastery; that, for the second offence, he should be sent there for a fortnight, and be taught his catechism by a priest; but for a third offence, "nothing more!" he was to be given up as incorrigible! In this instance, the subordination of the Synod to the Emperor proved available for good. Alexander observed the paper; and, glad to have so fair a pretext for leaning to mercy's side, he wrote beneath the sentence of that "holy" council a decree to the following effect: "Let it be done according to (such and such) Ukase of our illustrious Ancestor Peter the Great. So be it. Alexander." Such leniency in such a cause had its twofold effect on the priests. It showed them, on the one hand, the need of action, and on the other the need of caution. They must gain their end, but they must move warily. Where they could not lay open siege, they must endeavour to undermine.

The customary system of *espionage* was brought into requisition for the purpose. Every attempt was made to entrap the agents of the Bible House into the utterance of some sentiment which might bring them within the power of political law. Dr. Henderson was more than once sub-

jected to this ordeal; and had he not been on his guard, might easily have committed himself. One scheme was very deeply laid. A stranger called to entreat as a great favour the loan of a rare and valuable book, which was said to be in his possession, but which was not to be met with in any of the book-shops in the city, nor even in the Public Imperial Library. Any amount of security should be laid down in case of its being obligingly lent. Dr. Henderson named a very high sum, which he thought would suffice to close the treaty at once, if the man were not thoroughly in earnest. To his surprise it was instantly forthcoming, and the borrower went his way with the first volume. In a fortnight's time, he returned to exchange it for the second; and on this visit he began to launch out against the government of the country, as affording but little encouragement to learning or to learned men. The foreigner was doubtless expected to chime in, and to contrast the despotic restrictions of the Russian press with the freedom allowed to writers in happier lands; but no response was made, save by a word or two on the general advantages of literature and its onward movement in all countries. A third visit was paid to crave an extension of the loan; and when the further interval was accorded, a fresh attempt was made to elicit confidence. The corruption prevailing in public offices was pathetically decried, and stories of political oppression were breathed forth. It was hard to restrain the expression of sympathy, for the tale might be a true one. But it was necessary to do so, for the story was just as likely to be false. The listener responded only with interrogatories and exclamations: "Was it so?" "Could he be sure?" etc. Coming back once more to bring home the volume and redeem his pledge, the visitor adverted to the gross superstition of the people, their Mariolatry, and their saint-

worship. But artfully as he disguised his real object, and naturally as he appeared to introduce his topics of complaint, he was again baffled. Dr. Henderson was not one to speak evil of dignities at any time or in any place; and he was, moreover, well aware that whatever he might think or know of existent evils, one syllable uttered against the religion or the state-craft of the Empire, might be reported, magnified, and followed by arrest and imprisonment.

That such fears were not exaggerated, was matter of frequent proof. Among the stated attendants at the English chapel, was Mr. H——, a Swede engaged in the Censor's office. He was a pious man, and learned, was a great antiquary, and possessed an excellent museum of natural curiosities. His studies were particularly directed to the department of Entomology, and his collection of insects was of no mean order. In the prosecution of his official duties he was usually prudent and discerning. Suddenly the good man was missed. He was enquired for, but no one knew what had become of him. Weeks passed, and he returned not; nor could his anxious fellow-worshippers find a clue to guide them in their search. At length there came a slip of paper, addressed to John Venning, Esq. It was dated from the "State-fortress," and it contained only these words—"I am well, and have my Bible: God be praised." These brief sentences spoke volumes of comfort, while yet they furnished ample ground for alarm. It was cheering to read this concise embodiment of heavenly peace and holy gratitude. It was sad to think of a Christian gentleman thus clothed in a felon's garb, and placed in one of those cells where, at any moment, by Imperial mandate, the waters of the Neva might be secretly and suddenly let in, and the judicial murder

remain for ever unknown. There was no help but in prayer. United supplications were offered, and the machinations of the adversary were restrained. After an incarceration of some two or three months, the captive was suffered to go free. It then transpired, that he had allowed the censorial imprimatur to sanction a book containing a paragraph condemnatory of the worship of the Virgin. Whether he had let this pass designedly, or had overlooked it, he was never known to say. Had it been the former, he would not have dared to avow it. With health and spirits impaired, he resolved to quit the land of despotism, and retired to end his days on his native soil. The digression has been a long one, but it was needful in order to bring to view the atmosphere of peril, in the midst of which the friends of truth had to move from day to day.

When it was found that nothing could be extorted by the spy-system, there remained other steps to be taken. On a pretended suspicion, papers might be seized and examined. It was whispered that this was about to be done. During Dr. Henderson's absence one Sabbath at Cronstadt, his friend called at his home in the Pochdovaya Oulitsa (Post-Office Street). "I am afraid," he said, "that you may be visited by the police, while your husband is away; it has been given out that we are political agents, and our correspondence is likely to be searched; I would gladly remain with you, but of course my first duty is at home: you need fear nothing; you have only to give them free access to all the papers; they will find nothing to inculpate us; and they will not molest you, unless you throw hindrances in their way." It was no pleasant prospect. The dreaded visit, however, was not paid that night. Another day passed, and the domiciliary invasion had not been made. Still it was daily, hourly expected; and the next

Saturday Dr. Henderson judged it prudent to remain at St. Petersburgh. He was glad that he had done so. The Sabbath evening arrived. The services of the day were over. Mr. Knill's text and sermon were being made the theme of conversation, and a Commentary was being taken from the shelf to elucidate some point of interest, when suddenly a troop of horsemen was heard approaching. There was a halt at the gateway. Dr. Henderson rose hastily. "Do not be alarmed," he said in his usual calm unruffled tone, "but they are come at last." Beneath the window were seen a dozen mounted dragoons in full uniform, ranged in a semi-circle with their horses' heads toward the house, as if to intercept the flight of those within. There was an anxious listening for the footfall of such as were to mount the stair, and for the ring of the bell that was to demand admission to the upper flat. Five minutes passed; five more succeeded; and then the soldiers, wheeling round, departed from the house, but not without a prisoner. The blow had fallen elsewhere. On the ground-story lived a shop-keeper, who, for the offence of having left his door-lamp unlit a quarter of an hour behind the time prescribed by law, was carried off to endure a fortnight's imprisonment, and then to buy his liberation by the payment of an hundred roubles, or about four guineas English. The friends of the Bible Society had once again escaped in peace, and after a while the rumours of the intended search were no more heard.

The calm may have been owing only to the secret laying of that mine which was to do a surer and more effectual injury. The Emperor was known to be a timid man, and his advisers determined to work upon his fears. They told him of revolutions in secret progress; they reminded him of his father's tragic end; they warned him to beware

in whom he trusted; they ascribed a revolt in one of the regiments to the spread of the Bible among the soldiery; they procured the dismissal of Prince Galitzin from his office as "Ministre des Cultes" as well as from his Presidentship of the Bible Society.

Dr. Paterson's Autobiography has traced out the ramifications of the plot, naming Metternich, Arakcheyef, Seraphim, and Photi, as the prime agents in originating and executing it.* The great Austrian diplomatist was one who knew how to gain unbounded influence, and how to make it subserve whatever end he had in view. The Count was a man, whose position in the government enabled him to carry all before him, and whose hatred of the Bible Society was quite consistent with the antipathy he uniformly evinced against everything that tended to ennoble the minds and elevate the ideas of the multitude. The Metropolitan was one who could profess a warm attachment to the Society so long as he saw that in such adherence lay the high road to a coveted promotion, but who, when the summit of his ambition was attained, could lay aside his mask, and throw his interest into the opposite scale. The Archimandrite,—one, who as Confessor to a Russian Countess, could bid her put off her shoes from off her feet, because the place whereon he stood was holy ground, and could mock her penitential disquietude by telling her that till she learned to live on mushroom-skins she could never hope to attain perfection,—was likely enough to be the enemy of that blessed volume which points the repentant sinner to the cross of Christ, and comforts him with the words, Believe and live.

It may be interesting to give an extract from Dr. Hen-

* Compare Schnitzler's "Secret History," vol. i. p. 52, and pp. 382—398.

derson's work on Russia, in order to show the view which he took of the agencies that were at work. It was carefully worded, as the actors were yet on the scene of political life :—

"It is not unknown to the reading world, that previous to the institution of the Bible Society in St. Petersburgh, the Jesuits had made such progress in imbuing the minds of Russian youths, and other members of the orthodox church, with strong predilections in favour of the dogmas of Rome, as necessarily to excite the attention of government, and lead to a closer and more unremitting inspection of their proceedings. It was not, however, till they had succeeded in corrupting the principles of a young nobleman of distinguished rank, and framed a system of intrigue against the Bible Society, that measures were taken to expel them from the empire.* Possessing a magnificent college in the Sadovïi Street, close to the house presented by his Majesty to the Society, they were so chagrined at the mark of Imperial favour displayed in that gift, that they became quite clamorous in their opposition to its principles and proceedings; in consequence of which, and their other delinquencies, an *ukase* was issued, similar in its effects to that of Darius the king (Ezra vi. 6, 7). In less than two hours after their college had been surrounded in the dead of night by the gens d'armes, their papers were secured; and being wrapped in sheep-skin shubes,† which had been provided for them, and placed in the sledges in waiting at the door, they were speedily conducted over the frontiers.

"Conceiving these measures as originating with, or at least powerfully supported by His Excellency Prince Galitzin, then Minister for

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* The expulsion of the Jesuits from the college took place in 1816; that of the Jesuits throughout the country in 1820. It is not difficult to understand that they could still have their agencies at work, though themselves were personally banished.

† This must not be inferred by the English reader to have been a mark of special favour. It was a provision enacted in behalf of every exiled criminal, and necessitated by the rigour of the climate. It is true that the underlings who had to administer the sentence of the law too often neglected this merciful ordainment, and pocketed the price of the shube, —one of the crying evils which was perseveringly withstood by Mr. John Venning, who, by permission from the Emperor, made a point of being present when the Siberian exiles were sent off, seeing that they were duly equipped for their dreary journey, and placing in their hands a copy of the New Testament.

Ecclesiastical Affairs and Public Instruction, the Jesuits formed designs of the most deadly hatred against that worthy nobleman, and left no method untried by which they might lower him in the opinion of his Imperial Majesty, and precipitate him from those stations of high official trust, which he had so long and so honourably filled. As the President and most cordial supporter of the Bible Society, he became the object of their insidious attacks. Failing in their attempts to make any powerful impression on the minds of the Russian clergy, who, in proportion as they are versed in the writings of the Greek Fathers, must perceive the incongruity of any opposition being made to the reading of the Scriptures by the laity, on the part of those who profess so unbounded a reverence for these writings, the proscribed sect resolved to try what might be effected by political intrigue. The revolutionary spirit which had appeared in some countries of Europe, and the desire so strongly expressed in others of having certain ancient institutions re-modelled to suit the exigencies of modern times, appeared, to their minds, to furnish a powerful handle by which to gain their object. They now set every engine at work to impress the public mind, and especially those in power, with the belief, that between the members of the Bible Society and the Carbonari of Italy, the Burschenschaft of Germany, and the English Radicals, there existed a real and systematic connection. While their emissaries were secretly active in conducting the wheels of the machine, by which numbers of the students were deluded throughout Protestant Germany, they were unremitting in their attempts to corrupt the public vehicles of information, introducing inuendoes into the statements given of popular movements, and harping on the tendency of Protestantism and Bible Societies to foment divisions, and produce civil and religious discontent. Nor did they stop here. By their agents in Russia, with which country they still maintain a powerful though covert alliance, and especially through the instrumentality of certain leading politicians at the Conferences of Laybach and Verona, they did everything in their power to lodge in the mind of Alexander a conviction that Bible Societies are politically dangerous; that the reading of the Scriptures by the laity cannot fail to disseminate revolutionary principles; and that the real though concealed object of their members and abettors, is the dismemberment of organized society.

"The mind of the august Monarch was too enlightened, and he was too well acquainted with the distinguished individuals in his own empire who had established and were carrying on the operations of the Society under his own public sanction, to believe that

there could be any real ground for such accusations. But as the Jesuits ultimately succeeded in forming a strong party in the Russian metropolis to re-echo their criminations, it was deemed politic that the object of their inveterate enmity should resign those high posts in which he stood peculiarly exposed to the shafts of their malice. The institution, by this measure, lost its noble and indefatigable President."*

It was not the Prince alone who had to resign his office. His Excellency, Mr. Papoff, the Society's Secretary, was indited before a criminal court for encouraging the publication of a German commentary, which was deemed heterodox; and this measure involved his removal from official connection with the Bible House.

Pastor Gossner, the successor of Lindel, and the author of the above-named Exposition, was virtually sent out of the country. Long had this zealous and awakening preacher, once the curate and pupil (as afterwards the biographer) of Martin Boos, been freed from the error-chains of Popery, though he had not as yet thrown off the outward badge of servitude to Rome. When asked why he still adhered to a communion which he no longer approved, he was wont to reply, "Because I compassionate the destitute state of those in whose church I have been nurtured, and am anxious to preach *to them* the pure, simple, unadulterated gospel of the grace of God, whereas if I were to own myself a Protestant, not one of them would ever come to hear me." When asked how he could sanction the Popish ceremonies by kneeling at the tinkle of a bell before an altar which in heart he had forsworn, he made answer, "While I kneel there, I take no note of the mummery that is going on around; I am wrestling with God for a blessing on the word that I am about to

* Biblical Researches, p. 131, etc.

proclaim to the multitude." There will be a difference of opinion as to the validity of his reasoning, the soundness of his policy, the propriety of his conduct. It was not a course in which he finally persevered. But it is certain that his conscience did not then condemn him in the thing which he allowed;—certain, also, that the end which he had in view was very fully attained. For the space of four years, crowds thronged to listen to his piercing words, and numbers went home to weep and pray.* But at length went forth the edict which was to drive the preacher beyond the Russian frontiers. Dr. Henderson longed to testify his sympathy with the persecuted man of God. Spies were abroad, and there was danger lest evil should ensue. The risk was weighed; Christian love turned the scale. The preacher's apartments were in a suite on an upper floor. In the ante-room sat a number of Germans, rich and poor, waiting for a last interview with the pastor so dear to their hearts. "What shall we do," asked one, "when he is gone? who will show us the way of life?" "Thank God," replied another, "that ever we *did* see and hear him! Think what would have become of us if no one had made known to us a free salvation through the blood of the Lamb!" Thus they wept and talked, and mourned and sympathized, till each in turn was summoned to the inner room to receive parting words of benediction and counsel. It was not long before Dr. Henderson was admitted, and had the mournful satisfaction of assuring his friend that he should often bear him in remembrance at the throne of grace. The worthy preacher shortly took his departure; and after having reached Prussia openly embraced Protestantism, obtained

* See, for one example of his usefulness, "The Swedish Nursemaid." (Religious Tract Society, No. 881.)

a charge at Berlin, and was enabled to minister the gospel with continued fervour, acceptance, and success.

Not in Petersburgh alone were the emissaries of evil at work. The Sarepta Missionaries were given to understand that they must make no attempt to teach the Calmucs, but must leave their Christian instruction wholly to the Greek ecclesiastics. The Missionaries at Astrachan, Karass, and Nazran were either ordered away from their stations, or placed under such restrictions as made them see the fruitlessness of remaining at their post.

There was an interval, in the autumn of 1824, when every thought was temporarily engrossed by the calamitous flood which deluged the metropolis. Numerous have been the descriptions of its fury and its ravages; but as no two minds regard an event precisely in the same aspect, it may be well to give the account which was furnished by Dr. Henderson:—

St. Petersburgh, Nov. 11, 1824.

"Last Friday morning,* the very day of the month on which, according to a celebrated German chronologist, 4172 years ago, the fountains of the great deep were broken up, the inhabitants of this city and the vicinity were visited with one of the most awful inundations that have happened in modern times. With a tremendous westerly gale, the water in the gulph was propelled in this direction, and filled the Neva to such a degree, that about ten o'clock in the morning the streets began to exhibit a sad scene of terror and dismay; the water increasing every moment, and leaving no time for those who lived, or had shops, on the ground floor of the houses in many parts of the town, to save any part of their property. For about an hour, the street in which we live was passable with carriages, but about half-past eleven all intercourse ceased, a deathlike silence ensued, and as the water still continued to rise with great rapidity till two o'clock, you may conceive the consternation and dismay which it spread among the aggregated householders,

* Nov. 19th, according to the Gregorian calendar. Dr. Henderson, when in Russia, conformed to the custom of the country, and followed the Julian reckoning.

who could take no measures whatever for their further safety, but (most of them ignorant of the Noachic covenant) filled with awful forebodings, awaited the close of all. In many places the water attained the height of six and seven feet; but at the time just mentioned it began to subside, and by evening a communication was again opened up between the different parts of the city. But, next morning—what a scene! To whatever side you turned, nothing presented itself to the view but an almost universal wreck. The boats and lighters that were on the Neva dashed in pieces against the quay—the immense blocks of granite which form a barrier against the river, literally, in many places, laid upon their sides—stone walls borne down, trees torn up by the roots, and bridges carried away in every direction. Yet this was but a prelude of still more melancholy disasters. During the following days, every successive hour has brought dismal tidings of the numbers of dead bodies found in the vicinity, and along the coasts. They amount to several thousands, but the number is not yet fully ascertained; whole villages have been swept away, and the inhabitants have been seen on the tops of the houses, clinging for a while to their swimming habitations, till the billows overturned their refuge, and buried them in the deep. The losses in a commercial point of view are incalculable. Oh that men would learn righteousness from this awful display of the hand of the Almighty! Our little chapel has been inundated, so that we had no service last Lord's day; but hope soon to be able to re-assemble in the enjoyment of our privileges. It is not a little remarkable that good Mr. Rahmn, who preached in his own hired lodging to his countrymen the Swedes, expected a formal interruption on the evening of the flood; but the enemies of the cause of God were prevented from approaching his abode.

"Since writing the above, I have visited the site of a large village about three miles from the city; not a vestige remains, and all the intervening space is covered with what may be said to be in miniature the wreck of a world. I need not be more particular, as you will read detailed accounts in the newspapers. Only I must not omit that our loss at the Bible House has been very considerable, amounting at least to 60,000 rubles." *

The loss which the writer himself sustained, he does not seem to have mentioned, though to a student hardly any could be greater than that of precious manuscripts and papers. Personal troubles he could not but forget,

* Christian Herald, New Series, vol. iv. (1825), p. 72.

where so much public suffering was entailed. Nay, he esteemed it a cause of unutterable thankfulness to find, on the day ensuing, that a sack of flour on his premises was available to supply the families of friends and neighbours with the gift of that loaf of bread which the riches of the wealthy were inadequate to command. What public charity could do for the poor, was done promptly and energetically. Fifty thousand destitute sufferers had to be provided with a temporary home. The nobility came forward with a benevolence commensurate with their means. Large halls were thrown open for the houseless. Committees were formed, and funds collected, to provide for the starving. All who had a mite to throw into the general coffer advanced their contribution, with a sense of thankfulness that there was aught left in their power to give.

A momentary hope was entertained that this humbling lesson of human impotence might have a salutary effect. Men, the highest in rank, had trembled before the laying bare of the Almighty arm. Men in the loftiest position had stood and wept, feeling their inability to hush the wind or stay the wave. There was a possibility that the voice of the rod might be heard, and that the blandishments of evil counsellors might cease to work on the Imperial mind their paralyzing spell. The hope was fallacious. As there are some who can wrest even the Scriptures, so there are some who can misinterpret a providence. The fact of a judicial visitation was granted; "but," it was suggested, "why has the judgment come? is it not because we have been heedless as to the interests of the faith committed to us by our forefathers?" The measures of the Anti-Bible-men became only the more skilfully concerted, and the more adroitly executed.

In the mean while, the friends of the Society, though they saw it withering and drooping, quietly watched to see whether there might not after all be a turn of the tide. The Emperor's favour was not professedly withdrawn; and, at any moment, if he had but the resolution to shake off those who were goading him on to the performance of actions that were distasteful to him, the current of prosperity might again flow in, the well-nigh stranded ark of mercy might once more be set afloat to glide forth on its sacred mission, and convey to the many millions of that vast Empire its precious freight of holy, heaven-sent words. Yet it was no less true, on the contrary, that at any moment the ascendancy of those advisers might become more complete, and the hand of despotic power be put forth to dismast the vessel, if not shiver it to atoms. "We cannot tell," wrote Dr. Henderson, "what a day may bring forth. Let us only be diligent in improving the passing moments. The Lord will provide. The future is His."

Winter came, and went. Spring had fairly seated herself on her grassy throne. Nature smiled around. But there was no revival of the good work, no sprouting forth of new and vigorous hopes. What little change could be discerned, was an alteration for the worse. The Society's operations had become so limited, that there was little or nothing to do, and no prospect of more to be done. The new President, the Metropolitan Seraphim, ventured to speak in open Committee of the dangers attendant on the distribution of the Scriptures among the laity. There were some, Count Lieven among the number, who boldly withstood him. But it was manifest that their resistance would eventually be overruled. The omen for the future was unmistakable.

And now it was again, as it had formerly been in Denmark. The brother-labourers were being warned away from their post, they were being called to another sphere; but not together did they arise and depart. Dr. Henderson, always loath to inactivity, was once more the first to recognise the intimation, and to strike his tent in obedience to the gently and all-but-imperceptibly moving cloud. Dr. Paterson, with his wonted caution, still tarried, through a fear of acting rashly, but was again convinced that in the end he too must move. In the spring of 1825, the former decided on making the necessary application for Imperial permission to resign his office. Prince Galitzin undertook to obtain it for him, if time permitted. The Czar was on the point of commencing a journey. The Prince had an appointment to be with him on the evening that preceded his departure. There were many subjects of important business, on which instructions had to be given and received. It was far on in the night, or rather morning, before the conference closed; yet on rising to withdraw from His Majesty's presence, the Prince ventured to tarry a moment, and to plead that leave might be given for Dr. Henderson to sail with his family for his native land. The boon was graciously accorded; and the hour, when it was granted, was always remembered with interest as signally illustrating the words, "He giveth his beloved while they are sleeping."*

No time was lost in making every arrangement for the homeward voyage. Driven back by storms, delayed by calms, the brig was seven weeks on her passage. The voyagers were all but lost, when during a fearful hurri-

* Thus Luther: "Seinen Freunden giebt er es schlafend." "In the night," says Hengstenberg, "the blessing comes they know not how."

cane the top-mast touched the waves, and the captain himself owned that the vessel had been within a hair's-breadth of capsizing. By the good hand of a preserving Providence, the faithful servant, who had an allotted work yet to do, was rescued from this imminent peril; and on July 5th, 1825, he and his were safely landed in the British metropolis.

Before that year had run its course, the cry of lamentation, "Notre ange est au ciel," resounded through the length and breadth of Russia. The Emperor Alexander had breathed his last at Taganrog. The conspiracy and revolt which attended the accession of Nicholas, as well as the many other political matters which occupied the thoughts of the new Czar, left the Bible affairs in abeyance through another winter and spring. It seemed a token for good that no positive measures were taken to dissolve the Society. Dr. Henderson, in the preface to his work on Russia, gave expression to his rising hopes:—

"The author has only to add, that recent information amply confirms his anticipations relative to the speedy emergence of the Russian Bible Society from that obscurity which, for a time, has brooded over its existence; the most rigid scrutiny in regard to the conspirators having proved that not one individual who took any part in the affairs of that Institution was in any way implicated in the late plot against the Government.

"May He by whom kings reign and princes decree justice, incline the heart of the Emperor NICHOLAS to promote the interests of that 'kingdom' which 'is not of this world,' by removing the obstacles that prevent the free circulation of the word of God, by which alone, in the hand of the Divine Spirit, it is set up, maintained, and governed in the hearts of men! And may the happy period speedily arrive, when no region, people, or tongue, within the widely extended boundaries of Russia, shall remain destitute of this life-giving word."*

* Biblical Researches. Preface, pp. vi. vii.

The anticipation was not yet to be realized,—the prayer not thus to be answered. A fortnight before that aspiration was penned, and that confidence expressed, a measure had been carried out, which, if known to the writer, would have called forth from him a far different strain. On April 12th, 1826, the first blow was struck, when all operations at the Bible House were suspended, except the sale of copies already in the depôt. On August 15th, shortly after Dr. Paterson's departure from the scene of his closed labours, an Ukase was issued which placed the entire management of the Bible circulation in the hands of the Holy Synod. The ultimate result was such as would naturally follow. Ere long there was an embargo laid on the distribution of the Scriptures to Russian subjects. To foreigners the depôt still remained accessible, and a "Protestant Bible Society" was tolerated; but the Slavonic Scriptures could be obtained only from or through the Synod, while Bibles and Testaments in the vernacular might neither be given nor vended. Such continued to be the position of affairs throughout the reign of Nicholas. What little was done among the natives was either effected by stealth, or by the exporting of copies which could be sold to those Russians who should overstep the frontiers of the Empire. For the most part, it was only while a stranger in a strange land that the subject of the Czar was likely to retain such a volume as his property; for let him once set foot on his native soil, and let the prohibited book meet the douanier's eye, it was instantly seized as an illicit article. The colportage which for a time was carried on in the Southern governments has recently been interdicted, as a means of sale over which the surveillance cannot be so sure and strict as over the agency of the regular bookseller.

A modern traveller has given a mournful picture of the state of things at Sarepta in 1856:—

"Between the ceiling and the roof of the church is a large garret, which we entered, and found in it piles of books, printed in strange characters. *The undisturbed dust of years lay upon them.* What were they, and why in such a place? They were translations of the Holy Scriptures in the Kalmuc-Tartar language,* which had been taken there by some good Moravians, who, throwing aside all thoughts of self, prayed by night, and laboured by day, to kindle in the souls of that benighted race a spark of the heavenly fire which dwelt within themselves. The icy storms of winter did not check their exertions; and the burning rays of the summer sun only gave fresh vigour to the Divine impulses of their hearts, full of generous aspirations, of fervid sentiments, and an exalted love, caught from their Maker, to be thrown around these wandering children, who possessed neither a fixed home on this earth, nor a fixed hope of future rest. But a hostile priesthood watched the pure work with the blighting eyes of jealousy. Fearing the germ would quicken, and the young plant burst through the warm soil, while the fruit would escape their eager grasp, they appealed to the man whose will was law. His fiat went forth and stopped at once those noble efforts to rescue a people from the withering blast and chilly clutch of paganism."†

After the accession of Alexander II., it was rumoured in some of our religious newspapers, that he had re-established the Society, with a large donation, and the promise of a handsome annual subscription. But this proved to be a false report, founded on a misunderstanding, whereby the deed of the uncle was ascribed to the nephew. It only remains to be hoped that the day may come, when the second Alexander shall emulate the Christian graces and religious benevolence of the Imperial relative whose name he bears,

* The remainder, it is to be supposed, of those which have been already referred to, as printed in St. Petersburgh, where they were translated by Mr. Schmidt, the Moravian minister of that city, and thence forwarded to Mr. Rahmn and his brother-missionaries in the South for circulation.

† Scott's "Baltic, Black Sea, and Crimea."

and that the house of Romanoff may yet be linked with Russia's highest and best prosperity.

The point which has now been reached in the biography marks the termination of the actual co-working of the two friends and fellow-labourers. Henceforth they were to fill separate spheres, and to follow a divergent track, though still they were to "walk after the same pattern, and mind the same thing." Dr. Paterson, by nine years the senior, was the one whose staid character and sound judgment, whose experience and discrimination, whose coolness in deliberation yet determinateness in action, rendered him an invaluable guide and model to his younger friend. The latter never forgot to look up for counsel and assistance. In his letters he often signed himself "Your brother and *συνεργὸς*," yet he wrote as much like a son to a father, as like a friend to his companion. Some extracts may here be gathered together as memorial-notices of the sympathizing interest which the younger friend could manifest in the success of labours wherein he had taken no share, and the modesty, affection, and hopefulness, with which he could drop a word or two, now of encouragement, and now of congratulation:—

"Dec. 28, 1812. I was favoured with yours of the 4th inst., and rejoice to learn of your prospects of success. May *ὁ ἀνξάνων Θεὸς* abundantly crown your labours with His blessing. In all probability you will get on before me; nevertheless I hope to follow you, although at some little distance. Everybody is so timid at present, that nothing can be brought to a bearing. The Lord, whose cause it is my supreme wish to promote, may soon make way for its progress. Let us only believe, and we shall again see the manifestation of the arm of Jehovah. . . . The Lord is doing wonderful things upon earth. Let us be confident in Him, distrustful of ourselves."

"March 26, 1813. The first sentence of your letter of the 23rd February will just suit me: 'I had given up all hopes of hearing from you, when yesterday,' etc. The more detailed account of the infant Society I read with the deepest interest, and cannot but

entertain the most sanguine expectations that the Lord intends to effect something glorious in that part of the world. . . . . 'He giveth the word, and great is the company of them that publish it.' There is something magnificently grand in the idea that so many have combined their talents, opportunities, and efforts, in the work of propagating the truth; that men of different nations, different ranks, different confessions, different manners and customs, are cordially uniting and giving each other the right hand of fellowship with a view to the advancement of the interests of truth; and that they so unanimously adopt those measures which, from the simplicity and efficiency of their nature, bid the fairest for the attainment of the all-important end for which they are adopted. HE whose 'eyes are upon the truth,' whose providence has watched over it, and preserved it from becoming extinct in the dark ages of Israelitish idolatry and Roman superstition, must regard with infinite complacency the zealous attempts of His servants to spread it in the world. *Attempts*—did I say? The term is no longer applicable to the comprehensive and most successful achievements of the Bible Society. They *did* attempt, and their attempts succeeded; now they are going forward, 'conquering and to conquer.' Nor can it be otherwise; for, thus saith Jehovah, Debhâri asher jêtzê mippi lo jâshubh êlai rêkâm: ki im âsâh eth asher hhâphatzti, vehitzliachh asher shelahhtiv: My word which proceedeth from my mouth shall not return to me empty: on the contrary, it shall effect that which I please, and *it shall bring that to maturity* whereto I sent it."

"April 27, 1813. May the God of Jacob be the breaker-up of your way before you! The station you occupy truly calls for the work of a pioneer to clear away the forests, and prepare a path in the desert. The employment is honourable; the issue and the reward will be glorious."

"Reykiavik, July 22, 1814. I have these last six weeks been hastening from your scene of labour, and approaching to that of Mr. McLaey. I assure you, I reckon myself out of Europe; and indeed, not only out of Europe, but at the very verge of the habitable globe. Still we are one. No distance can separate us in heart, or alienate our affections. Our aim, our object is the same, the promotion of His glory, fellowship with Him in that glory for ever, and the everlasting welfare of our fellow-men. Wherever we are, let us abide in Him; then we shall have fellowship with Him and with one another."

"Sept. 23, 1815. I rejoice in your prosperity. It is unexampled. Gladly would I come and endeavour to earn a small share of your honour, but the Lord calls me to fill an humbler sphere,—a sphere far more coincident with my limited talents and ability." . . . .

"Oct. 21, 1815. When your letter arrives, I lay my account with many *Ergözlichkeiten*, many notices of the mighty progress of the divine word in your parts. . . . . The Lord be your guide, and may you ever be in His hand, as a little child in the hand of his father, ever willing to follow where He leads. May He bless your every effort, and at last give you the crown of glory."

"Christiansfeld, April 24, 1816. On my arrival at this place a few hours ago, I had the inexpressible pleasure of receiving letters from Tarn, Steinkopff, Gibson, Dick, and Van der Smissen: but none of them proved equally gratifying with one received at the same time from yourself, dated the 7th (19th) March. After such an interval it proved like cold water to a thirsty soul. I lifted up my hands, and thanked *Him* who is thus pouring out his Spirit upon all flesh, and causing His word to run very swiftly, so that even in our day all the ends of the earth shall see the salvation of our God. I could write a commentary in folio, on each division of your letter. The first communicated information of the utmost importance to me on my present mission. The interest His Majesty takes in the cause, I shall have occasion to adduce in the presence of princes; and I trust it will excite to emulation."

Three years only separated these friends in their death; and now they alike rest from their labours, awaiting a glorious resurrection, and the full fruition of that joy wherewith they shall see the final ingathering of the redeemed, as well from the North and from the East, as from the West and from the South.

CHAPTER V.

Tutorship at Hoxton. (1826—1830.)

וַיֹּאמְרוּ נָחָה רוּחַ אֵלִיָּהוּ עַל־אֱלִישָׁע׃

"And they said, The spirit of Elijah doth rest on Elisha."—2 Kings ii. 15.

Twenty years of foreign labour were to be succeeded by thirty years of usefulness at home. A course of frequent wanderings and ceaseless variety was to be exchanged for a settled home and a round of daily engagements. But in each phase of his life, the subject of this Memoir showed himself impelled by the same motive, guided by the same rule, and strengthened by the same heavenly aid. There are some who find a roving life detrimental to their spiritual interests. It had not been so with him. The following passage occurs in one of his letters from Copenhagen:—

"I find moving of use in a spiritual point of view. It reminds me that this is not my home, that here I have no continuing city, and stirs me up more earnestly to seek one that is to come. I was much struck lately with that [expression] 'strangers *with God*.' I had often repeated it, but my attention had always been confined to the word 'strangers.' It now appears to me that there is a considerable emphasis to be laid on the words 'with God;' by which we are taught two things. First, we are strangers *with* God, in His country, under His government. All our protection, provision, etc., is from Him. In the possession and enjoyment of every earthly thing, we must ever recollect, This is God's! Secondly, if we are strangers with *God*, we can want for nothing that is truly good for us. Never

did a king make such provision for those who passed through, or sojourned in his territory, as God has made for us on our passing through this world to the realms of glory. Surely He is entitled to our warmest gratitude, most unlimited confidence, and most unreserved obedience."

There was another danger to which he had been exposed. The successful labourer is often tempted to forget his dependence on the sovereign mercy of a forgiving God; but from this snare, likewise, he had been graciously preserved. In writing from Tiflis, he thus expressed himself:

"The Lord has now borne with my manners nearly as long as He did with the Israelites in the wilderness. Alas! that He should have found in me so much resembling their conduct, so much rebellion and disobedience! Justly might He swear in His wrath that I shall not enter into His rest! But my hope is in His mercy—that special mercy which flows to guilty repentant sinners through the atonement of His dear Son. To what quarter could a self-condemned sinner look for comfort but to the cross of our Lord Jesus Christ? Viewing by faith the glorious work which was finished there by Him who created all things, whether visible or invisible, and which was demonstrated to be accepted of the Father by His raising Him from the dead, hope and comfort, peace and joy spring up in his heart. Here, I bless God, I am enabled to rest my hopes; hence I derive my consolation and joy."

Such was his frame of self-renunciation, such his spirit of confidence in God. His inner life's spirituality suffered not from his outer life's contact with the world's distracting scenes. His activity of service interfered not with his humility of spirit.

Hence it followed that he knew how to wait as well as how to serve,—how to be abased as well as how to abound. From July to November, he remained in uncertainty as to what might be his future post of duty. Both at Brighton and at Dorking he preached for several successive Sabbaths: and during the intervening weeks, he undertook numerous

anniversary-sermons at the villages around. He was abundantly and usefully engaged; but no settled employment was in prospect. Month after month was passing away, and still no light broke upon his path. Dark was the cloud which had for a season overshadowed it. When he left Russia, he had transmitted to a mercantile friend in London the entire amount of his little property, accruing from the profits of his work on Iceland, and from the sale of such furniture as he could not advantageously bring with him, together with the six months' salary just paid from the Imperial treasury. No sooner had he arrived in this country, than he heard that the house to which these sums had been consigned was declared insolvent. Eventually he recovered from the wreck no more than sufficed to defray the expenses of his passage, and to pay the custom-house-dues on his valuable store of books. Happily, he and his family were neither homeless nor friendless. His sister-in-law welcomed them to her house in Mecklenburgh Square; she set apart a room as his study, and with her they remained until Providence opened the way for an employment, which was at once congenial to his taste and useful to the Church.

It has been hinted by some, and not without reason, that if Dr. Henderson had remained in Petersburgh until the final suspension of the Russian Bible Society, he would probably have obtained, as did Dr. Paterson, the grant of a life-pension from the Emperor. But no such thought was ever allowed to dwell upon his mind. Even when his prospects were at the gloomiest, he felt that he had acted for the best, and he was content to watch the developing of his Father's will concerning him. The result made all clear. Had he remained abroad, another than himself must have filled the vacant Tutorship, and the current of

his after-life might have been turned into a wholly different course,—perhaps, one less widely beneficial.

The decease of the Rev. Dr. Bogue, in October 1825, was regarded as no ordinary bereavement. It was not his family, nor his hearers, nor his fellow-townsmen, that alone mourned for him. There were multitudes throughout the kingdom who bewailed him as "the chariot of Israel and the horsemen thereof." With one voice they were ready to exclaim, "Is there not a great man fallen this day in Israel?" All felt how truthful was the eulogy which showed him to have been great in capacities—great in attainments—great in graces—great in energy—great in goodness—and great in influence.* On every hand might be heard the enquiry, "What shall we say to the Directors and Friends of the London Missionary Society? where can they look for another Bogue as the tutor of their important Seminary?"† It was a question hard to answer.

But the sorrow and the anxiety which prevailed, could not be suffered to generate supineness. It was needful to make a provisional arrangement without delay. On the recommendation of several friends, it was determined that Dr. Henderson should be invited to take charge of the Missionary students, until a definite plan should be formed. To Gosport he immediately went, and entered with deep interest on the incalculably important work. On him devolved the whole of the tuition, except in the classical department, which the Rev. T. Eastman continued to superintend as before.‡ As Dr. Henderson had no College-

* Funeral Sermon, by the Rev. John Griffin.

† Evangelical Magazine (1826), p. 6.

‡ After the students had been removed to London, the classical tuition was entrusted to the Rev. D. Bishop.

Lectures prepared, and had to plunge at once into duties altogether new, he found his time very fully occupied. "But," he writes, "by the help of God I get on much better than I expected. I find the young men very teachable, and they seem no less attached to me than I am to them, for they have written up a joint-letter to the Directors, thanking them for sending me among them." There were at that time only fifteen students; but the Society had it in contemplation to increase the number, and to give them additional advantages by removing the institution to the metropolis, where literary privileges could with greater facility be secured. The vacating of Hoxton College, in consequence of the removal of the ministerial students to the new building erected for them at Highbury, was an opportunity of which the Mission Board gladly availed themselves; and arrangements were made for occupying the premises by the next summer.

Unable to gain the services of any veteran minister, the Directors agreed on inviting Dr. Henderson to accept the permanent Tutorship. To the Treasurer of the Society, who communicated their resolution, and who announced that they would send a deputation to confer with him upon the subject, he addressed the following reply:—

Gosport, April 19, 1826.

"My dear Sir,—I was this morning favoured with your important communication respecting the Resolution to which the Directors have come on the subject of the Tutorship at Hoxton. That you have not succeeded in procuring the services of one or another of those Ministers, whose long and profound study of Divinity, connected with their other superior qualifications, peculiarly fit them for filling this situation, I most sincerely regret. For though I can truly say that nothing would give me greater delight than to be in any way instrumental in preparing Missionary candidates for the great and weighty office towards which their attention is directed, I do feel the duties and responsibilities attaching to

the Theological Tutorship to be of so very serious a nature, that I should consider it the height of presumption in a mere stripling like myself to think of undertaking the task.

"Surely, my dear Sir, the Directors are not aware that the course of study which I enjoyed before leaving Scotland was extremely limited; and that during the *twenty* years I have spent in foreign parts, my time has been so completely occupied with business of an altogether desultory kind, as to preclude the possibility of my giving any attention to the study of systematic theology.

"If I were situated anywhere in the vicinity of the Seminary, and it were required that I should assist the students in acquiring a critical acquaintance with the original Scriptures, and the principles of Biblical interpretation, I might not feel such reluctance to offer my services to the Society: but the objects embraced by the Resolution are incomparably more difficult and comprehensive.

"All this, however, I shall have an opportunity of explaining at large to the gentlemen of the Deputation, whom I shall be happy to receive on Monday evening,—there not being anything to render their visit to the Seminary in the least inconvenient. I shall make every arrangement for their accommodation during the period of their stay.

"Requesting my best respects to Mrs. Hankey and family, and to the Board of Directors, I am,

"My dear Sir,

"Your's very truly,

(Signed) "E. HENDERSON.

"To W. ALERS HANKEY, Esq."

The tone of this letter was not such as to create discouragement. Dr. Henderson was already known to be one who could master any subject to which he gave close attention, and who would spare no pains to fit himself for the conscientious discharge of any duty he might be prevailed on to undertake. The deputation consisted of the Rev. Messrs. Walford, Orme, and Yockney. They visited Gosport, examined the students, and were satisfied with the proficiency evinced. They conversed with Dr. Henderson, overcame his scruples, and induced his consent. From the Home Secretary, the late Rev. J. Arundel, he received a letter announcing his final appointment, and

expressing most cordial wishes that a blessing might rest upon his labours. His formal acceptance of the office was thus worded:—

"*To the Board of Directors of the London Missionary Society.*

"HONOURED FATHERS AND BRETHREN,—After maturely weighing the proposition made to me by the Board relative to the Resident and Theological Tutorship of the Missionary College at Hoxton, and receiving such explanations as seemed requisite on the subject from the Rev. Messrs. Walford, Yockney, and Orme, whom you had the kindness to depute to confer with me on the subject, I have resolved, in dependence on the guidance and strength promised by the Great Head of the Church, to place my services in your hands, and shall consider myself highly honoured, if any portion of days that may yet remain to me upon earth should be devoted in this particular way to the advancement of the Redeemer's kingdom in the world.

"I can truly say that I have not come to this determination without considerable hesitation and distrust; but the explanations given by the Deputation to obviate my difficulties, and the entire confidence I have in the Directors that they will render me every possible assistance in endeavouring to carry their views into effect, encourage me at least to make the attempt.

"Honoured Fathers and Brethren! Permit me to request a particular interest in your prayers that the Divine blessing may rest on my feeble efforts while remaining at Gosport, and that should it please the God of all grace to conduct my steps to Hoxton, I may be enabled to proceed thither with some degree of comfort and peace.

"I remain,

"Honoured Fathers and Brethren,

"Your most obedient servant in the Gospel of our Lord,

(Signed) "E. HENDERSON."*

Amidst his duties, actual and prospective, he found time to carry through the press his "Biblical Researches and Travels in Russia." It is less scientific than his work on Iceland, and was somewhat less popular. His observations as a tourist, however, have often been referred to, and

* The two foregoing letters have been kindly furnished from the Mission House by the Foreign Secretary.

often cited. Dr. Kitto, who took the volume with him when going over the same ground, pronounces its descriptions accurate, and says that "it will be a useful vade mecum to those who fall in with any of his routes."* As the title imports, the Biblical element has a marked prominence. The fourth chapter is entirely devoted to an account of the Slavonic versions; and a fifth, to the history of Russian translations; while the eighteenth contains remarks on the Tatar and other modern editions, especially those prepared by the Missionaries in the South. On Missionary enterprise the author makes a few remarks which are of value as a testimony to his preparedness for his new field of labour, and his sense of its exceeding importance. In allusion to the Mohammedan tribes, he says,—

"Nor must those who are sent to labour among them, be men of ordinary talent. The system which the Missionaries have here to combat, is not one of gross paganism, the absurdities of which may easily be demonstrated to the very senses of its votaries, but it consists of a number of metaphysical subtleties, which can only be exposed by the application of true principles of ratiocination. They should, therefore, be men not merely well instructed in the nature and principles of the kingdom of Christ, but possessed of a manly and powerful intellect (πνεῦμα δυνάμεως), capable of detecting and refuting all the false reasonings of Islamism, and distinguished by their aptitude to communicate the truth in a manner suited to the different classes of their hearers. To employ men of weak minds and scanty attainments in such a field, would only be to confirm the enemy in the persuasion that Christianity is incapable of defence." —Pages 450, 451.

After some more specific remarks on the necessity for their acquaintance with the Arabic language, he adds,—

"It must, however, be at all times kept prominently in view, that the first-rate literary attainments in a Missionary will never com-

* Ryland's Memoir of Dr. Kitto, 1856, p. 348.

pensate for the want of genuine piety and devotedness to the cause of the Redeemer. Upon this point the Directors of Missionary Societies can never be too scrupulously cautious. Instead of contenting themselves with an unimpeachable moral life, they ought to have, as far as man can judge, the most unequivocal evidence of vital Christianity. Nor is it sufficient to constitute any man a fit missionary subject that his mind be really imbued with the principles of the Gospel; these principles ought to exist in vigorous exercise, enlightening the judgment with spiritual truth, controlling the will, and regulating the temper and affections in no ordinary degree. The observation of Mr. Newton, that London Christians require London grace, will apply with tenfold force to those who leave the profusion of Gospel means, and come into immediate contact with error, indifference, and vice. In their intercourse with Mohammedans, every part of their conduct ought to inspire the mind with the feeling that they are men who are seeking to promote the interests of no earthly establishment, but that they are influenced by a habitual sense of the presence of God, and the importance of eternal things. Their words, their dispositions, their actions, ought at all times to breathe a celestial influence, and impress the minds of those around them with the conviction, that they are really actuated by different principles from other men."—Pages 452, 453.

Appended to the list of works "by the same author," at the close of the above-named volume, there is mention made of one which was preparing for the press, and which was to bear the title, "The Institutes of Biblical Translation." The syllabus proceeded thus: "In three parts.—Part I. On the Qualifications of Translators.—Part II. Helps for Facilitating the Translation of the Sacred Scriptures.—Part III. Canons of Biblical Translation. The whole illustrated by numerous examples from the ancient versions and modern translations, and interspersed with remarks, critical, philological, and bibliographical." Why this work was never completed, remains unknown. Probably it was laid aside through the pressure of incumbent duties, while these duties in process of time caused the germination of other ideas and the production of other fruit. In the unfinished MS., the first of the three pro-

jected sections is alone complete. It is characterized more by research than by original thought. It contains a very large number of citations, yet they are drawn from so many and such varied sources as to indicate the painstaking diligence with which the theme had been studied. As a manual on sacred translation, on the views which have prevailed concerning it, and on the natural, moral, and literary endowments requisite in those who undertake it, this fragment might have had its value, if printed in a detached form. Should circumstances re-awaken a general interest in the subject, it is possible that steps may be taken with a view to its publication. In the mean while, a passage may be extracted which illustrates a guiding principle of Dr. Henderson's labours at the Mission College.

"Before closing these general observations on the qualifications of a translator of the Holy Scriptures, it may not be deemed irrelevant briefly to advert to the practical questions: What measure of these qualifications renders a man competent to engage in the work of translation? And to what extent may this competence rationally be expected in Missionaries and others in immediate contact with those Pagans and Mohammedans, who have hitherto remained destitute of the Holy Scriptures? That all such are qualified for an undertaking of this nature, it would be the height of absurdity to suppose. With respect to Missionary work in particular, it is well known that it has its different departments; and, when judiciously divided, according to the different talents of those who are engaged in it, each labourer having that share allotted to him for which he is peculiarly fitted, the whole may be expected to proceed harmoniously towards a successful issue. While, therefore, it would be highly improper to devolve the work of translation upon Missionaries whose gifts peculiarly qualify them for the tuition of youth, or for addressing adults, and reasoning with them on the all-important subjects of the gospel-message, nothing is more natural than for those to engage in it, who, either from enlarged mental culture, a more intense application to philological studies, or some other peculiarly determining circumstances, are the persons evidently marked out by the providence of God for this particular division of labour. It must be obvious, however, that for such to do justice to the under-

taking, they must devote to it the whole of their time and attention, and, in fact, merge the character of *Missionaries* in that of *Translators*. Whether, in this point of view, it would not be advisable for Missionary Societies to train up a number of Missionaries with a special reference to this object, and *send them forth amply supplied with those literary aids which are required for its suitable attainment*,—or whether some such plan should be adopted by Bible Societies,—I will not take upon me to determine; but so much is certain, that the subject has not yet been *sufficiently* taken into consideration. Some friends of Missions seem to labour under the idea that ordinary talents and very moderate acquirements are quite sufficient in Missionaries destined to labour among savage and unlettered nations; and there have not been wanting those, who imagine that Missionary workmen in general might be adequately supplied from among such as are incapable of undertaking the charge of home-congregations. It requires, however, a very superficial acquaintance with human nature and human affairs to detect the fallacy of such reasoning; and it may safely be affirmed, that a Missionary who is sent to a savage tribe, whose language he finds rude and uncultivated as the people who speak it, and whose object it is to make it the medium for conveying religious truth to their minds both by oral instruction, and by giving them the word of God in their own tongue, has by far a harder literary and intellectual task to perform than even he who has his station assigned to him among the Persians or the Hindoos.

"Considering the diversity of talent actually existing among Missionaries, it would be unreasonable to suppose that anything should be found in the versions that have been made, like equal approximations toward what must be considered a model of good translation. The moral and literary qualifications of such men as Carey, Marshman, Morrison, and Milne, leave no room to doubt that *their* versions have been made with all the care and ability which it was possible to exert in their circumstances. But there are numbers who have neither possessed their talents nor their advantages, who have also laboured assiduously in the work of translation; and though we may indulge the hope that the versions of the latter will, more or less, be instrumental in admitting the rays of Divine Truth into the regions of Pagan darkness, it is impossible not to conclude that they are, in most instances, so inferior to what they would have been, if properly qualified translators had entered on the task, that the one class could no more be compared with the other than the first rude essays of translation into the vernacular languages of Europe are fit to be placed by the side of our commonly-received versions.

"It certainly can never admit of a moment's doubt, that translations made by pious and conscientious men, though destitute of any eminence in literary talent, are to be preferred to none; and every sincere and unprejudiced friend of the Scriptures and the souls of the perishing heathen will at once avow, that, if more adequate means cannot be introduced into this department of sacred labour, those devoted men, how humble soever their attainments, are to be encouraged to attempt the transfusion of 'the words of eternal life' into the languages of the people among whom they labour. But this expedient does not remove the responsibility from those who have it in their power to furnish translators, duly trained and equipped, to discharge this most difficult, but urgent and indispensable duty."

It was evidently the tutor's desire to send forth labourers thoroughly furnished, workmen that would not need to be ashamed. The special attention which in his lectures he bestowed on the department of Biblical Criticism, was not so much the result of his acknowledged predilection for that branch of study, as it was the fruit of a firmly-rooted belief in its practical importance to those who were receiving his tuition. But we must remove with him to his new sphere, and mark how he applied himself to its duties. In August, he entered his allotted dwelling, that all might be ready, before the close of September, for the commencement of the session. "I wish you and Mrs. H. well through the fatigues of settling at Hoxton, which will need patience; but the world is full of labour; there will be rest enough in the grave, to which we are all every day hastening. Bogue worked;—now you work;—let all work while it is day; 'the night cometh.'" So wrote the Rev. George Burder. The words are doubly forcible, now that the writer of that friendly note, and he to whom it was addressed, have alike finished their course, and passed away from the scenes of earthly usefulness.

The opening services were held on October 10th, at

Hoxton Chapel. Addresses were delivered by the Rev. John Griffin of Portsea, and by the Rev. J. A. James of Birmingham. That of the former was retrospective; that of the latter, prospective. In reference to the new tutor, both the orators spoke words of kindness and encouragement. "Oh that the spirit of Elijah," said the former, "may rest in double portion on Elisha!" "May God grant him health," said the latter, "and Divine assistance to discharge with comfort and success the duties of his very important and arduous station, that his name may be mentioned with no less honour and esteem than that of his truly great and illustrious predecessor!" Such were the benedictions which hailed the opening of his tutorial career; such the prayers which were richly answered in his behalf.

It is not too much to say, that the mantle of the departed man of God *was* seen to rest upon him. In temperament, and in attainment, there were points of strong affinity between the two. It is more than a fancy which emboldens to this assertion. Let any reader, who knew Dr. Henderson, take up the volume which memorializes "the Fathers and Founders of the London Missionary Society," with a view to seek therein the fittest prototype to the tutor of the Mission College, and there is little doubt that the portraiture of the Gosport patriarch would be unhesitatingly selected. The following delineations may serve to illustrate the idea. One of Dr. Bogue's biographers writes:—

"His eminence was not derived from the splendour of genius, the vastness of his researches, or the brilliancy of his accomplishments. To the excursions of imagination or the elegancies of taste, he made no pretensions. The treasures of learning he estimated at their proper value. His information was, indeed, varied and profound, but it was well-arranged, well-digested, and kept in its proper place, without being suffered to usurp a prominence disproportioned

to its intrinsic worth. He was not a man either to dazzle others, or to be dazzled himself, by the parade of scholarship, or an array of imposing names. No man knew better how to distinguish between the vain show and the substantial reality. With him scholarship and science were merely instruments for the attainment of more important ends, and he soared far above the littleness of those who forget the high objects of their holy calling, and whose learning serves but to illuminate their own insignificance, or to gratify the vain ambition to shine as the possessors of a cumbrous and unmanageable load of what is comparatively useless."*

Another says,—

"In him we possessed the profound wisdom that can counsel and guide, and with not the less effect for the want of that genius that we suspect may mislead, because we feel that it can fascinate and enchant. In him we saw a superiority that we felt it a compliment to our virtue to venerate, while our self-love was soothed by feeling that his goodness brought him down sufficiently to our level to make him an object of affection. . . . . We often know not whether he inspired attachment or awe, the affection was so respectful, and the veneration so pleasant."†

The likeness was traceable also in a true catholicity of spirit, blended with firmness of principle and decision of view;—in urbanity of manner, qualified by the dignity that upheld the honour of office;—in seriousness of deportment, relieved by a constant serenity and an occasional quiet sportiveness. With respect to an interest in missions, the parallel in like manner holds good. Each had been prepared to go forth among the heathen, and labour personally in the cause. Each had been led to contemplate India as the sphere of effort. Each had been hindered—the one directly, the other indirectly—through the same anti-evangelic influence and the same prohibitive policy. Yet each was ready, though he might not visit pagan

* Fathers and Founders of the London Missionary Society, p. 213.
† Ibid. p. 215.

lands, to do what in him lay toward aiding those whom Providence might select for the task.

It is true that Dr. Henderson lacked the weight of years, but he possessed a compensative advantage in the fund of experience gained through a personal observation of foreign labourers in foreign stations. Repeated instances of failure and of success had come under his notice; and in each case he had so analyzed the origin of the evil, or the secret of the prosperity, as to have laid up a store of sound practical conclusions. Hence he was able to enrich his lectures with apposite and forcible illustrations, which gave pointedness and weight to the maxims that he inculcated. The manuscript syllabus of his course on Missions affords many a proof that such was the method he pursued. Sometimes a name of person or place,—sometimes an initial,—sometimes a word written in shorthand, or concealed beneath the garb of Arabic or Syriac characters—indicates that he drew on his memory for some animating example, or for some warning anecdote, to enforce his position. It is interesting to note one commendation which he has inscribed in plainly legible terms. "The Basle Missionaries of all that I have seen, excel," he says, "in their entire devotedness to the work. A few hundred such men as Diettrich, Zaremba, Saltet, and Bekker, would, by the Divine blessing, completely change the face of things in the heathen world."

One of the classes—that of 1830—addressed a letter to their tutor, expressing the pleasure and profit with which they had attended this series of lectures, and requesting that he would undertake its publication. There seems to have been at least a passing notion of compliance with the proposal; for on the cover of the volume has been inscribed evidently as an after-thought, a title, with a text-motto:

"The true and faithful Missionary, 1 Tim. ii. 7." What consideration may have turned the scale, cannot now be determined. It may have been the fact that the remarks were of too limited an applicability to warrant their presentment to the public; or it may have been the conviction, that not a little of the interest attaching to them in a vivâ-voce delivery, had accrued from the interjected narratives, which were useful in the telling, but which in printed form must have lost either their delicacy of handling or their potency of meaning. The listener may be content with a nameless and a dateless anecdote, where the reader would be stumbled by a sense of the vague and the indefinite.

Some of the Lectures are penned merely in outline; others are more filled in, and finished. They start with a view of the entire mission-field; the various systems of false religions; the localities in which they prevail; the number and moral character of their adherents. They then treat minutely of the missionary's requisite qualifications. His knowledge—of the world; of human nature; of history; of languages; of the sciences and useful arts; and of theology. His faith. His prayerfulness. His self-consecration. His zeal. His diligence. Then his prudence, which is viewed under divers aspects, as it involves personal, relative, pecuniary, and sanatory welfare. His self-denial. His fortitude, evincing itself in greatness of soul, equanimity, patience, meekness, and constancy. His humility. His good temper. And finally, his Christian catholicity. Frequent are the monitions against being רֹעִי הָאֱלִיל "the worthless shepherd," Zech. xi. 17; or "the wicked, slothful, good-for-nothing servant," πονηρὸς, ὀκνηρὸς, ἀχρεῖος, Matt. xxv. 26—30. Many are the exhortations, even when most harassed and oppressed, still to be עָנִיַּ וְרוּחַ

"faint, yet pursuing," Judg. viii. 4; and constantly ἀγωνίζεσθαι τὸν καλὸν ἀγῶνα, "to fight the good, the glorious fight," 2 Tim. iv. 7; to "keep under (ὑπωπιάζω) to treat with severity, to subject to harshness, the body, the medium of contact with a sinful world; and to bring it into subjection, to lead it about (δουλαγωγῶ) as a chained slave, 1 Cor. ix. 27." The secret of success is truthfully exhibited in the following paragraphs:—

"The business on which you go forth is of so unearthly a nature,—it has so immediately to do with God, the souls of men, and the eternal world, that except you are influenced by motives drawn from these sources, you must inevitably fail of becoming efficient labourers in the missionary field. It is not to learn languages, translate books, or introduce the arts and sciences of civilized life, that you go to the heathen. Whatever of this description may engage your attention is merely subordinate and accessory. You go to instruct, to win, to save souls. To this everything must bend; to this everything must be laid under contribution. For this you are to labour, and toil, and wrestle, and endure all manner of evils, not even counting your life dear unto yourself, that you may accomplish the end of your mission. You must lay your account with attacks from within and from without. Enemies, difficulties, discouragements, and dangers, will surround you.

"And can you possibly expect to prove successful in such an enterprise, to enter heartily into it, or prosecute it with enthusiasm, vigour, and perseverance, if your spirit be worldly, and your affections low and grovelling? If the minding of earthly and heavenly things be incompatible with each other, and the friendship of the world be enmity with God, no real good can be expected from the man who undertakes the missionary work with a soul impregnated with the love of sensible objects, who is chained down to considerations derived from the concerns of time, and whose innate depravity is kept in powerful contact with the external engines of his great adversary.

"The genuine and efficient missionary breathes a freer and purer atmosphere. Elevated by a strong and lively faith above the inferior and passing trifles of this world's interests, he pursues with a single eye the noble and all-important concerns of the spiritual and heavenly kingdom. He is borne along by a powerful current of holy and spiritual influence. His pathway is marked by all who

surround him. He scatters blessings as he holds on his course. The energies which he puts forth, arrest and interest and captivate his fellow-men; and he is prepared to say in a subordinate sense in the great day of account, 'Behold, I and the children whom Thou hast given me.'

"But what is it that gives to the most honoured and happiest of mortal men this distinguished elevation and this blessed success? A high-toned devotional feeling;—a feeling which sheds its benign and transforming influence over his whole soul; causes his heart to burn, and his face to shine; lifts him above himself and the world; prompts to sweet and delightful communion with his God and Saviour; draws water from the river of life; and ensures the blessing which maketh rich, and with which no sorrow is connected. It is the key which opens the treasury of heaven; the instrument of obtaining the increase.

"As no Christian can thrive or prosper in his soul who restrains prayer before God, or engages in the duty without fervour and without feeling; so no missionary can succeed in his enterprise, whose heart is not touched with fire from the altar of God, causing it to send upwards the holy flame of devotion, and communicating to every faculty of the mind, to the words of the lip, and to the actions of the life, a vitality and an energy, the influence of which must be more or less felt by all within his reach. Some of the fathers call prayer the medicine of the soul: it purifies, heals, exhilarates, and strengthens it. And is not such a state of soul required in a missionary? Does not that man stand in need of a more than ordinary degree of spiritual health, who is exposed to so many dangers, and has to engage in duties so numerous, so arduous and self-denying?

"To all who are looking forward to this service, we would say, *Be men of prayer*. You may be, or become, men of science, men of eloquence, men of renown; but if you are not men of prayer, God will turn your wisdom into folly; He will strike you dumb before your admirers, and cover your honour with shame. If you do not unremittingly and importunately solicit His aid, He will leave you to do your work in your own strength, and it may be to your own satisfaction; but the blast of His nostrils will wither the plants you rear: in plain language, He will suffer precious and immortal souls to languish and die through your negligence in not wrestling for a blessing on your labours. Is not the bare idea affectingly overwhelming, and calculated to excite the most trembling anxiety lest it should ever be realized in your experience? Do you detest the character and wish to avoid the fate of such a missionary? Be

now and ever frequent and fervent in prayer. 'Pray without ceasing.' Not only make conscience of regular secret prayer, and aspire after enlargements in it, but cultivate an habitual spirit of prayer, and seek to abound in it more and more. This will render your labour sweet, your burdens light, and your efforts successful. It will bring consolation and support into your own bosom, and be a source of usefulness to others. It will soften your heart, enlighten your mind, sweeten your temper, and make all your ministrations amiable, affecting, and instructive.

"If you have learned this blessed art of communing with God, you may be in the dreary waste, or the busy bustling city, but you will be happy and secure in both. If, on the other hand, you neglect to acquire or to cultivate such a spirit, you will be destitute of life and soul,—a corrupt carcase, proving 'the savour of death unto death' to all who come near you. Your prayers, your preaching, your conversation, will be irksome and disagreeable—a task, painful to yourself, and unprofitable to others.

"Oh, then, live near to God. Walk humbly with Him. Pour out your heart before him. Let your prayers, and your spirit of prayer, be fervent, believing, watchful, and persevering; and they cannot fail to prove effectual."

While thus seeking to elevate the standard of piety, Dr. Henderson was assiduously striving to foster a taste for theological and linguistic acquirements. Of his academic labours, a sketch has been very kindly furnished by one who had access to the class-room,—one, whose experimental knowledge of the advantages to be reaped in a Scottish University, effectually precluded his giving a narrow or one-sided testimony. The following remarks, as just and truthful as they are graphic and life-like, will be deemed peculiarly reliable and acceptable as coming from the pen of the Rev. Robert Ferguson, LL.D.

"If it be the office of a true biographer to state facts and stimulate the heart, it follows that this stimulus will depend on the character of the facts, and on the light in which they are placed. Not more really does a mere plan differ from a painting, than does the statement of naked fact from the warmth and the glow of feeling which speaks to the inmost soul. While the mind is informed, the heart should

be addressed. As in the sunbeam, the light should be accompanied with the warmth. If fact stimulates feeling, then feeling cannot but give a certain colouring to fact; and where the two things are thus combined, the effect is striking and irresistible.

"On this principle would I attempt to delineate the Academic life of my revered and honoured friend, while he presided over the Mission College, Hoxton. It is not affectation to say that he was pleased to favour me with as much of his friendship and confidence as any student under his care; and though disease put a halt upon my course, and medical opinion put a veto on my appointment as a missionary to India, nothing was allowed to interrupt the hearty good-will which subsisted between us to the last. When I first saw him, Dr. Henderson was a fine, tall, erect, athletic figure, in whose step there was a firm and manly tread, whose head presented a noble intellectual development, in whose eye there was a keen, clear, discriminating glance, on whose closed lips sat all the fixedness of purpose and resolution, and whose countenance was wont to light up with the widest intelligence combined with the purest benevolence. The last time that I looked upon him—and it was not long before he was called away from among us—his whole *physique* was changed. His once noble frame was then worn down and attenuated, his step was feeble and faltering, his vision dim and indistinct, his visage shrivelled and sunken, and everything in the outer man indicated the weight of years and the exhaustion of labour. He bent towards the earth, like some riper grain which invites the hand of the reaper. Physical decay interfered with intellectual activity; but with a mind faithfully educated and disciplined, and with a moral and spiritual nature assimilated to the Infinite Perfection, he stood on the verge of life, listening for the voice which should say to him, 'Come up hither;' and joyfully anticipating his entrance on that state where, surrounded by the conditions of a glorified existence, the fulness of life will reveal itself in the perpetuity and completeness of an everlasting service.

"The Class of students with whom I was associated during my short stay at Hoxton included within itself an amount of intellectual power not often to be found in so confined a circle. Men there were among them, who, to native strength and superiority of mind, added the advantage of diligent and laborious culture; and though we cannot point to them as the greater lights who rule the day, we can yet speak of them as filling—or as having filled—some of the more important spheres of labour in the church of God, or as having done nobler service in the field of missionary enterprise. It is only needful to name the late Samuel Dyer in China, Aaron Buzacott in the Southern Pacific, William Buyers in India, and George Christie in

Africa, to indicate the mental and moral calibre of the men who daily sat at the feet of our Preceptor to hear his prelections and receive his teaching.

"As a Teacher, he brought nothing into the class-room which had not been carefully and even elaborately prepared. It was the avowal of the immortal Newton, that he was conscious of nothing else but a habit of patient thinking which could at all distinguish him from other men. And this was equally true of my now sainted friend. It was rather his intense application and indomitable industry than any extraordinary talent that distinguished him. If by genius is meant the undoubted possession of the creative or inventive faculty, then genius was not the property of my friend. If anything, he was rather wanting in imagination. If 'embellished truths are the illuminated alphabet of larger children,' this was a species of writing which he never attempted. It is one thing to originate thought, and another thing altogether to combine the thoughts which already exist. The former belongs to no man; the latter is the gift of genius. With all his boasted powers, man can originate nothing; but thoughts, like atoms, admit of ever-varying combinations. Yet how few have the power either to discern or to seize upon the hidden aptitudes, and 'from the basket and the acanthus to model the graceful capital.' My own fancy, I suppose, was then rather exuberant, and in his criticism upon a sermon which I had delivered before my fellow-students, he very good-naturedly said that he had no wish to clip my wings, but cautioned me not to attempt too high a flight. He never indulged much in illustration, and his illustrations never partook of the daring of genius. But if, on the other hand, 'genius is the instinct of enterprise,' and if the instinct of enterprise is labour, then in this sense my honoured friend was the possessor of this mighty gift. Whatever celebrity may attach to his name and his memory, either in the present or in the future, he derived it not so much from the possession of any prodigious or commanding intellectual power, as from the more strenuous application of those faculties which were his in common with other men. Truly has it been said, 'It is felt to be a vulgarising of genius, that it should be lighted up in any other way than by a direct inspiration from Heaven,—and hence men have overlooked the steadfastness of purpose, the devotion to some single but great object, the unweariedness of labour that is given not in convulsive and preternatural throes, but by little and little as the strength of the mind may bear it, the accumulation of many small efforts instead of a few grand and gigantic but perhaps irregular movements on the part of energies that are marvellous.' It is to this renewed and repeated effort that genius owes the best and the proudest of her achievements.

Labour—patient and continued—is the price of everything which is worth possessing. Not otherwise are the higher walks of scholarship to be reached; not otherwise are the heights of philosophy to be scaled; not otherwise can we take the advanced ground of a riper science or a richer literature. As Dr. Henderson was not a man who lived without a purpose, neither was he a man to spend his hours without a plan. His time was faithfully divided; and in each division, he had his self-appointed round of duties and engagements to which he devoted himself with unwearied and strenuous perseverance.

"His Lectures were the result of extensive reading and careful investigation. They had not the fire and the fervour of Chalmers; they partook not of the subtle analysis and severe logic of Wardlaw; nor can it be said that they had the thread and the texture of the erudite and accomplished Dr. Dick. On the other hand, they were as far removed from the looseness and the turgidness of Dwight, as from the narrowness and the rigidness of some of our older divines. He excelled in weighing evidence, and impressing upon it its relative value. His discrimination was clear, and his judgment was sound. He was wholly free from theory and speculation. He dealt with fact, and not with fiction. He searched for data, and not for opinions. His conclusions rested on the most solid basis. His theology was rather scriptural than scholastic; and his prelections were rather practical than brilliant. If on leaving the class-room we had nothing of the impulse and the impetus which I remember to have felt in common with all his students coming like an inspiration into the soul under the burning eloquence of Chalmers,—nothing of the excitement and the enthusiasm which pervaded the Divinity Hall of Edinburgh,—there was yet the deep and calm conviction that we had been listening to a man who held the truth of God to be the sublimest of all realities, and who spoke because he believed. It was with him not a question, but a settled belief that every doctrine of Revelation rests on a corresponding fact; and that the facts of the Bible belong not to the lower sphere of doubt, but only to the higher sphere of certitude and assurance. In his crowded Hall, though surrounded by a numerous body of students, Chalmers was more like a preacher in the midst of a popular assembly; and such were the life and the soul which seemed to animate his every utterance, that you forgot the Professor in the Man, and could only wonder at the sympathy which had been awakened between yourself and him. His was not the mere enunciation, however distinct or emphatic, of certain universally acknowledged truths, but it was heart speaking to heart. In this Dr. Henderson failed, as did also Dr. Wardlaw. If in both there had been less of precision and more of enthusiasm, less of form

and more of freedom, less of the chair and more of the pulpit, less of the professor and more of the man, both might have taken the precedence of Chalmers as a teacher and expositor. But 'every man in his own order.' My dear friend laboured much more to lay deep the foundation of the superstructure which he was then rearing than to produce anything like excitement within the breast of his disciples. His teaching was clear, simple, implicit, unhesitating, certain;—it was positive and dogmatic, rather exhaustive than suggestive. Instead of simply supplying the germs of thought and truth, he gave everything in its development and fulness, and left little, if anything, to be added. What the student needs is the stimulus to work, and not to have everything worked out for him. It is enough to set the soul in motion, and then guide and control its direction. The impetus will determine the movement of the mind, and then nothing remains but to direct and regulate its activity.

"In the Oriental languages and in Biblical criticism Dr. Henderson was at home. As a philologist, he had few equals in this country. He composed a Hebrew Grammar of his own, and allowed the students to copy it piecemeal from his own manuscript;* and in the reading and interpreting of the Hebrew Scriptures he revelled with unbounded delight. Equally wide and correct was his acquaintance with the cognate languages, and this knowledge eminently qualified him for a freer and more independent exposition of the sacred text. In his criticism, he left the barren ground of an idle curiosity for the rich and abundant fruit of an honest research. In seeking to evolve the elements of thought, he often brought into view some deeper and more hidden truth. No forced and unnatural sense was put upon words and phrases; and no attempt was ever made to support some favourite dogma in opposition to the received canons of Biblical interpretation. In his exegesis of the Greek New Testament he was supremely anxious to set forth what he believed to be the mind of the Spirit. The Divine thought or idea—that which lay in the mind of the Spirit of truth, and which was designed to be apprehended and felt by every reader—was the object of his pursuit. Infinite beauty and preciousness was thus seen to lie within the mere envelope of

* This Grammar contained little beyond the paradigms. The rules were taught orally, as their use and application came into view in the course of reading. [The original has been destroyed, but there remains the transcript, which was kindly made by one of his students, the Rev. Michael Lewis, and which for many years served as the loan-copy both at Hoxton and Highbury. The missionary, just named, proceeded early in 1830 to George Town, Demerara, but before the completion of his second year abroad, he died in the prime and promise of his life.]

words; and presented to the student such a variety of thought and of truth as to impress him with the fact that the field of theology, like the field of nature, has in it an essential unity, and yet this unity co-exists with an endless diversity. All that is required to make the pulpit more attractive and more influential, is a deeper study of the Book itself, and the power to set forth its matchless doctrines and discoveries in a style corresponding with their own simplicity and grandeur.

"Of his Lectures on Missions, which were delivered at the interval of a month each, I heard but few; but they promised to throw over the wide field of missionary effort a clearer and more certain light;—to connect the history of Christian missions with the progress of humanity and the history of the nations;—to show the reflex influence of the Church's doings in the more distant fields of labour, on her own spiritual life, and more perfect development;—and thus to incite within the breast of each student the more ardent desire—the passion—to live and die for Christ among the perishing heathen. Nor did he fail in this effort. Of the men who left his class-room to go to the far-off nations with the message of reconciling love, not a few have finished their course with joy, and have entered into rest; others are still on the high places of the field, doing nobler service for God and for man; while those who have been detained at home have not to this day lost either their missionary spirit or their missionary zeal.

"Himself a man of intense application and labour, and knowing from his own experience that there is no other path to success and to eminence, he loved the men who were willing to make the effort and endure the toil of an ascent. If he did not, like the immortal Chatham, trample difficulties under his feet, he could, in the exercise of a purer faith, at least smile at them. Sloth and sluggishness were alien to his own nature, and he had no sympathy with idleness in his students. He believed that activity is in proportion to the vital power, and therefore the more perfect the life, the wider and the freer the activity of the whole man. Not that he imposed more upon his class than they could healthfully do; but such were the ardour, and devotedness, and nobler ambition of not a few, that strength failed them, and in broken health they were forced to withdraw from their chosen object, and seek a sphere of labour at home, or in some instances to sink into an early grave. The scholar tried to emulate his master; and the master might have been seen weeping over the loss of his scholar.

"He had a high appreciation of merit. Like every one possessed of richer gifts and wider attainments, he was a man of generous soul; and wherever he discovered the buddings and the burstings of superior talent, he had at command his word of encouragement, or his smile of

approval. He was not lavish in his expressions of praise; but his whole manner embodied more than words; and it was only in those cases in which the proofs of neglect and idleness were too plain to be denied, that his fine open brow ever became darkened with a frown, and that his utterance became more sharply pointed, and his words fell with a keener edge.

"Dr. Henderson was a strict disciplinarian, and so far as his influence reached, nothing was allowed to invade the majesty of law. He believed in God; and therefore he believed in order. Yet this never chilled those warmer charities which have their seat and centre in the heart. He could love. He did love. I had more opportunities than many of seeing the purely human side of my friend—not the teacher, but the man. It so happened that during my stay at Hoxton, and not long before I left it, Mr. now Dr. Campbell paid his first visit to the metropolis, and through the kindness of Dr. Henderson, I was brought into close and frequent contact with this true son of Caledonia. The intercourse then commenced ripened into friendship, and that friendship has remained unbroken to the present hour. Mr. Campbell was often the guest of Dr. Henderson, and in their society, as well as in the society of other friends with whom the Doctor asked me to spend an evening now and then, I saw more and deeper into the heart of the man. Nor can I ever forget his sympathy and his solicitude, when from personal affliction I was compelled to vacate my seat, and close my book, and exchange the study for the chamber of sickness. His attentions and his kindness were unremitting, as were those of his estimable wife; and when, at the bidding of medical authority, I left the college to return to Scotland, never can I lose the memory of that affectionate farewell with which he took leave of me, and with what holy fervour and love he commended me in prayer to God our Saviour. While there were those who thought him reserved and inaccessible, there were others, and these quite as numerous, who found their way to his affections, and in these affections they met with whatsover is pure, and warm, and genuine. As the stream which flows over a bed of shingle and of stone, gurgles and murmurs in its course, but runs smoothly and quietly when it has emptied itself into some deeper bed, so in the Doctor the absence of all outward affectation and pretence bespoke the depth of his feeling. A heart in which dwelt the love of God could not be a heart closed to human sympathy and human affection. Grant that his soul was in communion with God, and it must have been in communion with man; and the very perfection of all communion is heart flowing freely into heart.

"But he has now exchanged the sympathies of earth for the wider and holier sympathies of heaven; and the mingled fellowship of mind

here for the perfect communion of thought there. His works follow him. We have the monuments of his industry and the riper fruits of his scholarship. His publications are numerous; and some of them are known and read in other lands as well as our own. On these his reputation mainly rests, and they have received the imprimatur of men who occupy the first and the highest walks in sacred literature. More than this:—there are those still living, on whom he has left his own mental impression, and to his training they are unspeakably indebted. The benefits of his lessons they are still reaping, and his memory they can never cease to cherish and revere."

It may be expected, as Dr. Henderson occupied at Hoxton the office of *resident* professor, that the domestic arrangements of the institution should come for a moment into view. Three times a day, the tutor and his family, with any visitors who might be with them, were accustomed to join the students; namely, in the library at morning and evening prayer, and in the dining-room for the principal meal. At family-worship, Dr. Henderson undertook the one service, and the students in rotation conducted the other. Singing, reading, and prayer, were the constituent parts of each exercise. My father's supplications at the domestic altar were usually brief, while at the same time sufficiently copious. They were never tedious, yet never hurried. They were chargeable neither with redundancy nor with omission. His petitions were wisely adapted to the varying circumstances that arose. His intercessory prayers were peculiarly noticeable for their fulness, comprehensiveness, and constancy. Never was there a case of sickness or sorrow in the house itself, or in any way connected with the interests of any one within its walls, which was not daily borne in remembrance, daily made mention of, until the dark cloud had either passed away, or else poured down its shower of blessing.

At dinner, he sat at the bottom of the table with the junior students nearest him, while the seniors had their

appropriate place toward the upper end of the room, next to the lady of the house and to her guests, or any missionary-visitors who might be sojourning beneath the roof. At this meal there was nothing of constraint, nothing of formality; while yet it cannot be doubted that the presence of the entire family was likely to be beneficial as in some degree promotive of the courtesies and amenities of social life. Taken all in all, there was probably at Hoxton what may be deemed a happy medium between the resident and non-resident systems of college-life, uniting the benefits of each, without risking the disadvantages of either. Among the students there appeared to be much of a home-feeling, and much of truly fraternal intercourse. The number who were present at table, was usually too large to admit of general conversation; while yet from time to time it happened that some topic of peculiar interest would attract the attention of all. The mode of "returning thanks" at the close of the meal was peculiar. It was a literal carrying out of the phrase, "they did eat their meat with gladness and singleness of heart, *praising God.*" Instead of bowing in an attitude of prayer, the students rose, and joined in singing the two following stanzas, penned by one of themselves:—

"Father of mercies, God of grace!
In Thee our strength and refuge lies;
We bless Thy name—we sing Thy praise,
Whose hand our every want supplies.

"Our lives, our health, our all, are Thine,
And we devote them to Thy praise;
Oh, fill our hearts with love divine,
And teach and guide us in Thy ways."

Allusion has been made to Missionary-guests. It was in consequence of an arrangement made by the Directors,

that a few spare-rooms were set apart in the College for the reception of missionaries and their families, just returned, or on the eve of embarkation, who needed a temporary abode in the metropolis. This was a plan which entailed on the heads of the household some additional care and thought; but it was accompanied with its own reward. Many times the stranger suddenly arriving, proved to be the angel come unawares. To the tutor, it was a source of refreshment thus to form a high and holy friendship with those in whose work he felt so warm an interest. For the students, it was a manifest advantage that they were thus brought into contact with men who had trod a path similar to the one themselves were about to enter. The recruits had much to learn from the narratives and maxims of the veteran. Some of these worthy men remained but a night or two; others, for a considerably longer term. But whether their stay had been short or protracted, they carried away with them a vivid recollection of the zealous band whom they had seen eager to buckle on the armour. The late Rev. Henry Nott, the "venerable Apostle of Tahiti," when writing from Arue, sent them a cheering and affectionate message. The late Rev. J. J. Freeman, though he had been only a passing visitor, expressly said in one of his letters, "To all my brethren under your care, and particularly to my young friend Ketley, I beg to be very kindly remembered. They have a work before them, demanding every energy, and worthy of every exertion." The words were few but full of meaning; and coming from one who was known and loved, they must have been invested with additional force.

Three French Missionaries were among the number thus helped on their way. Messrs. Roland, Bisseux,

and Lemue were agents of the Paris Missionary Society, and destined for South Africa. It was a beautiful letter which they brought with them,—a hearty and Christian-like, not a formal business-toned epistle of commendation; and it proved that the welcome given by the London Society was fully appreciated.

Paris, le 7 Mai, 1829.

"MONSIEUR ET TRÈS-HONORÉ FRÈRE,—Voici trois jeunes chrétiens, enrôlés sous la bannière de Christ, et destinés par notre Comité à aller prêcher la croix du Sauveur au Sud de l'Afrique, que nous prenons la respectueuse liberté de recommander à votre fraternelle bienveillance. En leur ouvrant, pour une quinzaine de jours, l'entrée de votre Maison, les Directeurs de la Société des Missions de Londres ont fait plus que de leur donner l'hospitalité pour le corps. Car ils les mettent à la source de beaucoup d'édification pour leur âme, et de beaucoup de lumières et de conseils pour leur carrière future. Quel inappréciable avantage pour eux de passer le tems de leur séjour à Londres, sous votre toit, dans votre compagnie, dans la société des Missionaires leurs compagnons-d'œuvre futurs! Daignez, Monsieur, leur servir de père, d'ami, de conseiller. Ils sont jeunes et sans expérience; ils le sentent eux-mêmes; aussi recevront-ils avec la plus grande joie et la plus vive reconnoissance les instructions et les avis que vous voudrez bien leur donner.

"Nous contractons envers vous, Monsieur, une dette sacrée, que nous ne savons point encore comment acquitter. Mais soyez assuré que nos cœurs n'oublieront point ce que vous voudrez bien faire pour nos chers missionaires.

"Daignez agréer, Monsieur et très-honoré frère, l'expression des sentimens de haute estime et d'affection chétienne, avec lesquels nous avons l'honneur d'être,

"Vos très-humbles et très-obéissans serviteurs et frères, etc.

"Mons. le DOCTEUR HENDERSON,
"à Londres."

The three signatures appended are those of the President, Director, and Secretary. With the latter, the Rev. F. Monod, Dr. Henderson felt it a privilege to become acquainted in after years. The advantages which it was expected the three young Missionaries would receive from

their companionship at Hoxton, proved to be mutual. There was an amiability in these foreign evangelists which secured the confidence and goodwill of their comrades; and there was an earnest zeal, moreover, which sanctified the friendship, and rendered it a hallowed stimulus.

Of those who passed from beneath the tutor's care, it would be out of place to speak. Many of them are still labouring abroad, a few have returned to fill spheres of usefulness at home, and others, like Mr. Jennings of Chittoor, and Mr. Henry Crisp of Salem, have made good proof of their ministry, and been early summoned to rest from their trials and their toils. There were none who failed to share in Dr. Henderson's remembrance. Whether they were stationed amid the kraals of Africa or the pagodas of China, whether they roamed amid the banians of India or the bread-fruit-trees of Polynesia, whether they found their home on the banks of the Essequibo or in the rising colonies of Australia, his thoughts still followed and his eye still watched them. Warm was the sympathy excited in his heart, as through public or private channels he received news from afar concerning all that occurred to rejoice or to sadden them. Such aid as he could render to any of them in after years was cheerfully granted. Mr. Dyer, when visiting England, had a conference with him on the subject of the Chinese versions. Mr. Buyers, when publishing a work on India, obtained a preface from his pen. These were exemplifications of his ordinary rule, and not exceptions to it.

It is interesting to know, that in fulfilling the duties with which he was entrusted in this country, he was indirectly promoting the cause in which he had laboured when abroad. The service rendered to Missions was one that ultimately told on Bible-effort. The return, for example, of

Mr. Buzacott to the South Seas—his freight of Rarotongan Scriptures—the public meeting convened to celebrate their arrival—the box of Bibles placed in the centre of the assembly—the speeches and rejoicings of the people,*—were like a recapitulation, in the pupil's life, of scenes which again and again had marked the instructor's career.

Dr. Henderson, during his four years at Hoxton, was not shut out from pulpit-labour. In addition to the many ordination-services in which his official position necessitated his taking a part, he had preaching engagements on the Sabbath. These were often three times in the day, and often at three different sanctuaries. The distances he had to traverse were great, and at that period he always walked; yet at the close of the day's labour he generally felt readier to undertake a fourth service than he had been to enter on the first. Ministers without a charge were not then superabundant in the metropolis; hence it was rarely that he had a Sabbath not filled with duties. There were forty places of worship in which he was a frequent, and (in some of them) a periodical supply. Two only of his sermons are known to have been printed. One was on 2 Tim. i. 7,† a text on which he often dwelt; and few, perhaps, could with greater consistency than himself advert to the "spirit of power, and of love, and of a sound mind." The other was on Micah vi. 6—8,‡ and was one of the numerous discourses wherein he adapted to the apprehension of the unlearned the results—the *mere* results—of that critical study and of those thorough-going investigations

* Fiftieth Annual Report of the British and Foreign Society, p. cxvii.

† Pulpit, No. 129, for Oct. 6, 1825.

‡ In the second volume of a series of Sermons by Independent Ministers, but of which the exact title is not known.

which, in more erudite form, he has given to the learned world in the pages of his Commentary.

His preaching was not such as is termed popular, but it was ordinarily acceptable. It did not arrest the fancy, but it satisfied the understanding, and it came home to the heart. Theoretically, he advocated the extempore mode. Practically, however, he found a necessity for reading or memorizing the greater part of his sermons. Long habituation to speak in foreign languages had induced a *seeking* for words, which became apparent in hesitancy of utterance, especially at the outset. Conscious of this, he usually made his sermon-notes very full at the commencement, and sketch-like as they drew to a conclusion. Of three divisions, for example, the first would be complete; the second, brief; and the third, merely outlined. His Scripture-citations were numerous, but always apposite. His discourses, though calm, were not cold; their matter, though solid, was not heavy; the manner of their delivery, though unimpassioned, was not unimpressive. Hence they were not destitute of that best evidence of worth, usefulness to the souls of men.

Owing to the scattered localities and uncertain recurrence of his ministrations it could hardly be expected that this result should frequently come to his knowledge; and yet it was by no means an uncommon case for the tidings to reach his ear. There were sinners awakened. One gentleman, who heard him in a suburban chapel, refused to enter the place again because his pointed remarks were deemed personal. Nor was it credited that the preacher was an utter stranger to the true state of the case, till he had repeatedly averred it in an interview sought for the purpose, —an interview which he did not fail to turn to account by solemnly reminding the conscience-stricken sinner, that

what had been unknown to him when he preached, had not been unknown to the God of Providence by whom he had been led to that pulpit, and led there, perhaps, for this very purpose, that the sleeper might no longer sleep in sin, but hear, and fear, and turn, and believe, and live.

Awakened sinners were also led to the Saviour, and the wavering brought to decision. The following note from the venerable minister of Fetter Lane Chapel furnishes one instance of the kind:—

Brunswick Square, July 19, 1828.

"My dear Sir,—To-morrow I intend (D.V.) to mention, after my sermon on Titus i. 2, a few circumstances concerning the peaceful and hopeful death of a young person of my congregation, not quite eighteen years old. Her mother informs me that the first serious impressions she received, were, she believed, under a sermon you preached at Fetter Lane in November, 1826, on 'Is there no balm in Gilead?' etc. She wrote to her brother, then at school, about it; and it is hoped she derived lasting benefit from it. She has been ill (with a consumption) about four months; and in her illness gave pleasing evidence of faith in the Lord Jesus Christ,—exhorted her brother to regard religion, and desired her friends about her bed to sing a hymn, soon after which she quietly departed, we trust, to be with Jesus.

"Knowing what pleasure and thankfulness it affords us to learn that we are useful, I send you this. . . . .

"I am, dear Sir,
"Affectionately your's,
(Signed) "Geo. Burder."

Of all his sermons, the most useful was that on John vi. 37. He had, on one occasion, asked a young friend, one of his daughter's school-fellows, to choose a text for his next discourse at Claremont Chapel, of which her father was a deacon. She immediately selected the words, "Him that cometh to me I will in no wise cast out." There was no scope here for profound research, or laboured exposition. There was nothing to invite the philologist,

nothing to employ the powers of the commentator. But there was the fulness, and there was the freeness, of the gospel message in its heaven-like simplicity; and the gospel-preacher could not refuse to take up the strain. The sermon was written; it was preached; it was blessed. Again, and often, was it preached; again, and often blessed.

At the close of the year 1827, Dr. Henderson was placed on the Oriental Translation Committee of the Royal Asiatic Society; in connection with which, he was occasionally called on to give his opinion or advice on matters pertaining to Turkish scholarship. At this period, however, he had but little leisure for literary pursuits of any magnitude. His official duties demanded his almost undivided attention.

Some lighter labours now and then employed his pen, but they were only by way of interlude in the midst of his severer studies. An aged Christian woman in humble life, an inmate of Westley's Almshouses, Hoxton, was publishing a little series of original verses. It was not her first venture. Her "Female Missionary Advocate" had not been despised; her "Zamora" was a favourite with the young; and now that she had prepared a third, she wished to have it ushered in with a few words of friendly commendation. An appeal to the tutor of the Mission College, to whose family she was no stranger, was not in vain. He would have been the last to encourage a vain-glorious attempt. In this case, it was not a thirst for fame, but a desire to be useful, which had swayed the writer's mind. Her simple lines were written, not for those in a higher station, but for those in her own grade of life. They were offered, not as poetry, but as verses which might infix wholesome truth upon the memory of the poor. Viewed

in this light, the effort was praiseworthy; the execution, moreover, was not contemptible. It was safe and wise, therefore, under such circumstances, to recommend the "Cottage Similes" for cottage distribution.

To the Congregational Magazine, Dr. Henderson became a contributor, and occasionally furnished articles or reviews, drawn for the most part from materials that were lying ready for use. What were sent as letters or essays usually bore his signature or initials. The critiques were necessarily anonymous. There is one, however, which bears strong internal evidence of its authorship; and external testimony to corroborate the fact is not wanting. The review of Gesenius's Hebrew Lexicon, as edited by Gibbs (see the Magazine for January, 1828), contained a classification of the various Hebræo-philological schools, with a succinct but clear unfolding of their distinctive principles. The original of this paper is found in the unpublished work on "Biblical Translation," to which a reference has already been made. It may not be amiss to subjoin this portion. The text shall be taken from the Magazine, as having received slight emendations in the rewriting. The foot-references shall be added from the MS., since there may be some who will deem them acceptable.

"Such as have never particularly directed their attention to the subject, can scarcely form any idea of the widely-diversified views that have been entertained respecting the only proper and legitimate methods by which to determine the true meaning of the words constituting the ancient language of the Hebrews. We shall, therefore, here attempt a brief sketch of the different schools of Hebrew philology, in noticing the last of which, we shall naturally be led to advert more particularly to the work before us.

"1. The *Rabbinical*. This school, which is properly indigenous among the Jews, derives its acquaintance with the Hebrew from the tradition of the synagogue; from the Chaldee Targums; from the Talmud; from the Arabic, which was the language of some of the

most learned Rabbins; and from conjectural interpretation. In this school, at one of its earlier periods, Jerome acquired his knowledge of the language; and, on the revival of learning, our first Christian Hebraists in the West were also educated in it, having had none but Rabbins for their teachers. In consequence of this, the Jewish system of interpretation was introduced into the Christian Church by Reuchlin, Sebastian Munster, Sanctes Pagninus, and the elder Buxtorf,* and its principles still continue to exert a powerful and extensive influence through the medium of the grammatical and lexicographical works of the last-mentioned author, and the tinge which they gave to many parts of the Biblical translations executed immediately after the Reformation.

"2. The *Forsterian* school, founded about the middle of the sixteenth century by John Forster,† a scholar of Reuchlin's, and Professor in Tubingen and Wittenberg. This author entirely rejected the authority of the Rabbins; and not being aware of the use to be made of the versions and cognate dialects, laid it down as an incontrovertible principle of Hebrew philology, that a perfect knowledge of the language is to be derived from the sacred text alone, by consulting the connection, comparing the parallel passages, and transposing and changing the Hebrew letters, especially such as are similar in figure. His system was either wholly adopted and extended, or in part followed by Bohl, Gusset, Driessen, Stock, and others, whose lexicons all proceed on this self-interpreting principle;‡ but its insufficiency has been shown by J. D. Michaelis in his 'Investigation of the means to be employed in order to attain to a knowledge of the dead language of the Hebrews,' and by Bauer, in his Hermeneut. V. T.

"3. The *Avenarian* school, which proceeds on the principle, that the Hebrew, being the primitive language from which all others have been derived, may be explained by aid of the Greek, Latin,

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* Reuchlin's *Rudimenta linguæ hebraicæ una cum lexico.* Basil, 1506, fol.—S. Munsteri *Liber grammaticæ et omnium vocum, quæ in lingua sancta eperiuntur.* Basil, 1537.—*Lexicon hebræo-chaldaicum.* Basil, 1523, 8vo.—S. Pagnini *Thesaurus linguæ sanctæ,* etc. Lugd. 1529, fol.—Buxtorfii *Lexicon hebraicum et chaldaicum.* Basil, 1607. fol.

† Johannis Forsterii *Dict. Hebr. novum, non ex Rabbinorum commentis, nec nostratium Doctorum stulta imitatione descriptum, sed ex ipsis thesauris s. Bibliorum—depromtum.* Basil, 1557, fol.

‡ Samuelis Bohlii *Dissertt. xii pro formali significatione S. S. eruenda.* Rostoc, 1637.—Gussetii *Commentarius linguæ hebraicæ.* Amst. 1702, fol. —Driessenii *Dissertatio de veris causis et auxiliis, interpretandi linguam hebr. Biblicam.* 1736.—Stockii *Clavis linguæ sanetæ V. T.* Jenæ. 1717, 8vo.

German, English, etc. Its founder, John Avenarius,* Professor at Wittenberg, has had but few followers; but among these we may reckon the eccentric Hermann Van der Hardt,† who attempted to derive the Hebrew from the Greek, which he regarded as the most ancient of all tongues.

"4. The *Hieroglyphic*, or Cabbalistic system, long in vogue among the Jews, but first introduced into Christendom by Caspar Neumann,‡ Professor at Breslau. It consists in attaching certain mystical and hieroglyphical powers to the different letters of the Hebrew alphabet, and determining the signification of the words according to the position occupied by each letter. This ridiculously absurd hypothesis was ably refuted by the learned Christ. Bened. Michaelis in a Dissertation§ printed at Halle, 1709, in 4to, and has scarcely had any abettors: but recently it has been revived by a French academician, whose work on the subject exhibits a perfect anomaly in modern literature. Its title is 'La Langue Hébraïque Restituée, et le véritable sens des mots Hébreux rétabli et prouvé par leur analyse radicale.' Par Fabre D'Olivet, à Paris, 1815,' 4to. According to this author, א is the sign of power and stability; ב of paternity and virility; ג of organic or material development; ד of divisible or divided nature; ו a most mysterious sign, expressive of the connection between being and non-entity, etc. The following specimens of M. D'Olivet's own English version, taken at random from the second volume, will fill our readers with astonishment at the perversion they display, no less of the powers of the human mind, than of the true principles of language, and of the Scriptures of truth.

"'Gen. ii. 8. And-he-appointed, IHOHA, He-the-Gods, an-inclosure (an organical boundary) in-the-temporal-and-sensible-sphere extracted-from-the-boundless-and-foregoing (time), and-he-laid-up there that-same-Adam whom-he-had-framed-for-ever.

"'10. And-a-flowing-effluence (an emanation) was-running from-this-temporal-and-sensible-place, for-bedewing that-same-organic-enclosure; and-thence it-was-dividing in-order-to-be-henceforth-suitable to-the-four-fold-generative power.

"'22. And-he-restored (in its former state) IHOHA, HE-the-Being-

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* Avenarii (J.) *Liber radicum.* 1568, fol.

† Hermanni Van der Hardt *Dissert. de Græcæ et Orientalium linguarum harmonia.* Helmstadt, 1714.

‡ Neumanni *Clavis Domus Hebr.* Norimb. 1712—15, 4to.

§ Christ. Bened. Michaelis *Dissertat. philol. qua nova hypothesis etymologica Hebræa de vocum seminibus ac litterarum significatione hieroglyphica modeste expenditur.* Halæ. 1709, 4to.

of-beings, the-self-sameness-of-the-sheltering-windings which-he-had-broken from-*Adam* (the collective man) for (shaping) *Aishah* (the intellectual woman, man's faculty of volition), and-he-brought-her to-Adam.

"'vi. 9. These-are the-symbolical-progenies of-*Noah;* Noah, intellectual-principle, right-proving-of-universal-accomplishments was-he, in-the-periods-his-own; together-with-him-the-Gods, he-applied-himself-to-walk, *Noah*.

"'x. 30. And-such-was the-restoring-place-of-them, from-harvest-spiritual-fruits, by-dint of-spiritual-contriving, to-the-height of-pristine-time.'

Having perused these delectable portions of the translation, which no language but the English was found capable of expressing, our readers will be fully prepared to do justice to the assertions of M. D'Olivet, 'that the Hebrew language' (which he considers to be the ancient Egyptian) 'has long been lost; that the Bible we possess is far from being an exact translation of the Sepher of Moses; that the greater part of the vulgar translations are false; and that, to restore the language of Moses to its proper grammar, we shall be obliged violently to shock those scientific and religious prejudices, which habit, pride, interest, and respect for ancient errors, have combined to consecrate, confirm, and guard!'

"5. The *Hutchinsonian* school, founded by John Hutchinson,* (originally steward to the Duke of Somerset, and afterwards Master of the Horse to George I.), who maintained that the Hebrew Scriptures contained the true principles of philosophy and natural history; and that, as natural objects are representative of such as are spiritual and invisible, the Hebrew words are to be explained in reference to these sublime objects. His principles pervade the Lexicons of Bates and Parkhurst; but, though they have been embraced by several learned men in this country, they are now generally scouted, and have never been adopted, as far as we know, by any of the Continental philologists. The disciples of this school are violent anti-punctists.

"6. The *Cocceian* or polydunamic hypothesis, according to which the Hebrew words are to be interpreted in every way consistent with their etymological import, or, as it has been expressed, in every sense of which they are capable. Its author, John Cocceius,† a learned Dutch divine, regarded everything in the Old Testament as typical

* Hutchinson's *Moses's Principia*. London, 1724, 8vo.

† Cocceii *Lexicon et Commentarius Serm. Hebr*. Lugd. Bat., 1699, fol. (Edited afresh by J. H. Maius, Francf., 1714, fol. And again with many improvements by J. C. F. Schulz, Lips., 1777, 1795, '96. In 2 vols. 8vo).

of Christ, or of His church and her enemies; and the lengths to which he carried his views on this subject, considerably influenced the interpretations given in his Hebrew Lexicon, which is, nevertheless, a work of no ordinary merit. This system has been recently followed by Mr. Von Meyer of Frankfort, in his Improved Version of the Holy Scriptures with Short Notes.

"7. The *Schultensian* school, by which, to a certain extent, a new epoch was formed in Hebrew philology. Albert Schultens,* professor of the Oriental languages at Leyden, was enabled, by his profound knowledge of Arabic, to throw light on many obscure passages of Scripture, especially on the Book of Job; but, carrying his theory so far as to maintain, that the only sure method of fixing the primitive significations of the Hebrew words is to determine what are the radical ideas attaching to the same words, or words made up of the same letters in Arabic, and then to transfer the meaning from the latter to the former, a wide door was opened for speculative and fanciful interpretation; and the greater number of the derivations, proposed by this celebrated philologist and his admirers, have been rejected, as altogether untenable, by the first Hebrew scholars, both in our own country and on the Continent. The great faults of the system consisted in the disproportionate use of the Arabic to the neglect of the other cognate dialects, especially the Syriac, which, being the most closely related, ought to have the primary place allotted to it; want of due attention to the context; an inordinate fondness for emphases; and far-fetched etymological hypotheses and combinations.†

"8. The last school of Hebrew philology is that of *Halle*, so called from the German University of this name, where most of the Hebrew scholars have received their education, or resided, by whom its distinguishing principles have been originated, and brought to their present advanced state of maturity. Its foundation was laid by J. H. and Ch. B. Michaelis, and the superstructure has been carried up by J. D. Michaelis, Simon, Eichhorn, Dindorf, Schnurrer, Rosenmüller, and Gesenius, the author of the Lexicon before us, who is allowed to be the first Hebraist of the present day.

"The grand object of this school is to combine all the different

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* Albertus Schultens *De Utilitate ling. arab. in interpretanda S.S.*, 1706. *De defectibus hodiernis linguæ Hebr.* 1733. *Vetus et regia via hebraizandi, etc.* Lugd. Bat., 1738, 4to. *Origines Hebrææ.* Pt. I., 1723; Pt. II., 1737.

† See *Dr. Laurence's Remarks on the Critical Principles, etc.*, p.133, and *Gesenius's Geschichte der hebräischen Sprache*, p. 128.

methods* by which it is possible to arrive at a correct and indubitable knowledge of the Hebrew language, as contained in the Scriptures of the Old Testament,—allotting to each of the subsidiary means its relative value and authority, and proceeding in the application of the whole, according to sober and well-matured principles of interpretation.

"The first of these means is *the study of the language itself*, as contained in the books of the Old Testament. Though by some carried to an unwarrantable length, it cannot admit of a doubt, that this must ever form the grand basis of Scripture interpretation. Difficulties may be encountered at the commencement; but when, as we proceed, we find from the subject-matter, from the design of the speaker or writer, and from other adjuncts, that the sense we have been taught to affix to the words must be the true one, we feel ourselves possessed of a key, which, as far as it goes, we may safely and confidently apply to unlock the sacred writings. When, however, the signification of a word cannot be determined by the simple study of the original Hebrew, recourse must then be had to the *ancient versions*, the authors of most of which, living near the time when the language was spoken in its purity, and being necessarily familiar with Oriental scenes and customs, must be regarded as having furnished us with the most important and valuable of all the subsidiary means, by which to ascertain the sense in cases of *ἅπαξ λεγόμενα*, words or phrases of rare occurrence, or connections which throw no light on the meaning. Yet in the use of these versions, care must be taken not to employ them exclusively, nor merely to consult one or two of them to the neglect of the rest. It must also be ascertained, that their text is critically correct, in so far as the passage to be consulted is concerned; and the Biblical student must not be satisfied with simply guessing at their meaning, or supposing that they either confirm or desert what he may have been led to regard as the sense of the original; but must be practically acquainted with the established usage obtaining in each version, and the particular character of their different renderings. The *Rabbinical Lexicons and Commentaries* furnish the next source of Hebrew interpretation. Not that this is to be admitted as a *principium cognoscendi*, or an infallible criterion, by which to judge of the true signification of Hebrew words; but considering that the Rabbins of the tenth, eleventh, and twelfth centuries, whose works alone are here taken into account, possessed a knowledge of the Arabic as their vernacular language, or

* See Preface to *Gesenius's Hebraïsches und Chaldaïsches Handwörterbuch.* Leipsig, 1823, 8vo.

one in which at least they were well versed; that they were familiar with the traditional interpretation of the synagogue, as contained in the Talmud and other ancient Jewish writings, or transmitted through the medium of oral communication; and that they were mostly men of great learning, who rose superior to the trammels of tradition, and did not scruple to give their own views respecting the meaning of certain words and phrases in opposition to the voice of antiquity, —it must be conceded that no small degree of philological aid may reasonably be expected from their writings.

"The last means consists in a proper use of the *cognate dialects*. These are the Chaldee, Syriac, Arabic, Ethiopic, Samaritan, Phœnician, and the Talmudical Hebrew. All these dialects possess to a great extent, in common with the Hebrew, the same radical words, the same derivatives, the same mode of derivation, the same forms, the same grammatical structure, the same phrases or modes of expression, and the same (or nearly the same) signification of words. They chiefly differ in regard to accentuation, the use of the vowels, the transmutation of consonants of the same class, the extent of signification in which certain words are used, and the peculiar appropriation of certain words, significations, and modes of speech, which are exhibited in one dialect to the exclusion of the rest. These languages, when judiciously applied to the illustration of the Hebrew Scriptures, are useful in many ways. They confirm the precise signification of words, both radicals and derivatives, already ascertained and adopted from other sources. They discover many roots or primitives, the derivatives only of which occur in the Hebrew Bible. They are of eminent service in helping to a knowledge of such words as occur but once, or at least but seldom, in the sacred writings; and they throw much light on the meaning of phrases, or idiomatical combinations of words,—such combinations being natural to them all as branches of the same stock, or to some of them in common in consequence of certain more remote affinities.

"It is to the superiority, which the school of Halle has attained in the combined application of these different means to the interpretation of the Hebrew Bible, that we are indebted for the valuable Lexicon, to which we would now particularly solicit the attention of our readers. Dr. Gesenius, the author of the German works from which this Lexicon has been edited, is Professor of Divinity at the University of Halle, and has, by the improvements which he has introduced into Hebrew philology, brought about a new era in this department—an era in which, it is probable, a more radical and extensive knowledge of the language will be attained than has been possessed since it ceased to be vernacular." . . . . .

Every student finds his path crossed by a strange succession of the grave and the gay, the solid and the sportive. He meets with "curiosities of literature" at every turn he takes; and where his judgment pronounces the flowers wild and worthless, yet as long as they are not poisonous, he may allow his fancy for a moment to disport itself amid their variegated hues, or to trace with wonder their unchecked luxuriance. In the Magazine for January, 1831, we accordingly find an article entitled "The Jewish origin of the celebrated popular legend, 'The House that Jack Built.'" Such as have never met with it, may take an interest in finding it here transcribed:—

"As the occupations and pleasures of childhood produce a powerful impression on the memory, it is probable that almost every reader who has passed his infantile days in an English nursery, recollects the delight with which he repeated that puerile jingling legend, 'The House that Jack Built.' Very few, however, are at all aware of the original form of its composition, or the particular subject it was designed to illustrate. And fewer still would suspect that it is only an accommodated and altered translation of an ancient parabolic hymn sung by the Jews at the feast of passover, and commemorating the principal events in the history of that people. Yet such is actually the fact. The original in the Chaldee language is now lying before me; and as it may not be uninteresting to the readers of the Congregational Magazine, I will here furnish them with a literal translation of it, and then add the interpretation of it as given by P. N. Leberecht, Leipsic, 1731. The hymn itself is found in *Sepher Haggadah*, fol. 23.

"1. A *kid*, a *kid*, my father bought,
For two pieces of money;
A kid, a kid.

"2. Then came the *cat*, and ate the kid,
That my father bought
For two pieces of money;
A kid, a kid.

"3. Then came the *dog*, and bit the cat,
That ate the kid,

That my father bought
For two pieces of money;
A kid, a kid.

"4. Then came the *staff*, and beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money;
A kid, a kid.

"5. Then came the *fire*, and burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money;
A kid, a kid.

"6. Then came the *water*, and quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money;
A kid, a kid.

"7. Then came the *ox*, and drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money;
A kid, a kid.

"8. Then came the *butcher*, and slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money;
A kid, a kid.

"9. Then came the *angel of death*, and killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money;
A kid, a kid.

"10. Then came *The Holy One* (blessed be He),
And killed the angel of death,
That killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money;
A kid, a kid.

"The following is the interpretation. 1. The kid, which was one of the pure animals, denotes the Hebrews. The father, by whom it was purchased, is Jehovah, who represents himself as sustaining this relation to the Hebrew nation. The two pieces of money signify Moses and Aaron, through whose mediation the Hebrews were brought out of Egypt. 2. The cat denotes the Assyrians, by whom the ten tribes were carried into captivity. 3. The dog is symbolical of the Babylonians. 4. The staff signifies the Persians. 5. The fire indicates the Grecian empire under Alexander the Great. 6. The water betokens the Roman, or fourth of the great monarchies to whose dominion the Jews were subjected. 7. The ox is a symbol of the Saracens, who subdued Palestine, and brought it under the chaliphate. 8. The butcher that killed the ox denotes the Crusaders, by whom the Holy Land was wrested out of the hands of the Saracens. 9. The angel of death signifies the Turkish power, by which the land of Palestine was taken from the Franks, and to which it is still subject. 10. The commencement of the tenth stanza is designed to show that God will take signal vengeance on the Turks,

immediately after whose overthrow the Jews are to be restored to their own land, and live under the government of their long-expected Messiah.

"*Canonbury Square, Dec.* 1830. E. H."*

The date and residence, appended to the above, mark it to have been subsequent to the removal from Hoxton. The course of the narrative must, therefore, be here resumed.

During a portion of the year 1829, Dr. Henderson had consented to undertake the theological lectureship at Highbury, the Rev. W. Harris, D.D., who then held the post of tutor, being laid aside by illness. His morning-hours were consequently devoted to his charge at Hoxton; the noon and early afternoon, to the students at the ministerial college. The labour was arduous; but the interval employed in walking to and fro proved a seasonable and healthful refreshment, while the pure air of what were then the open fields of Canonbury, and the verdant hedgerows of Highbury Grove, formed a pleasant contrast to the smoky atmosphere that environed his dwelling-place. The decease of Dr. William Harris subsequently necessitated a different arrangement. It was proposed that the services, which had proved acceptable when only partially and temporarily rendered, should be secured in full and for a permanence. The wishes of the Committee were conveyed in a letter from the Treasurer, Thomas Wilson, Esq., under date of Feb. 27, 1830.

Dr. Henderson saw his way plain to accept the call. Not only did it open to him a wider sphere, but it came

* The above was extracted in the next ensuing number of the Christian Reformer, or New Evangelical Miscellany, vol. xvii. (1831), p. 28. From this source it was copied by Halliwell in his "Nursery Rhymes of England;" and from the latter volume it was cited, with a few additional remarks on the Scottish form of the legend, in "Chambers's Edinburgh Journal," No. 573, Jan. 21, 1843.

opportunely as regarded the close of his then-subsisting engagement. He had no conflict of spirit, no hesitancy of mind; for he knew that the Missionary Directors were contemplating the discontinuance of their institution. The number of candidates for admission had not increased in such proportion as to warrant the outlay incurred; while, on the other hand, the different ministerial colleges were disposed to facilitate the entrance of Missionary-students within their walls. Under such circumstances, a separate Academy was deemed unnecessary, and therefore unwise. It would be a hard matter to say, whether those who were destined for foreign lands, suffered any material loss by the change. When enjoying less of special training and of special confraternity, they might lose somewhat of a beneficial impulse; and those who were so soon to resign their Christian privileges, had no small need of the strengthening influences which a sanctified brotherly fellowship exerts. On the other hand, their separation might prove a fitter test of character. The zeal, which could not persevere without such outward excitation, would soon have been chilled and deadened amid the dark shadows of benighted heathendom.

It is easier to draw a conclusion as to the influence which this movement was calculated to have on the ministers who were to find their charge at home. Their college acquaintance with some who were appointed to go forth as heralds of the cross in distant lands, could not but tend to create in their minds a deeper and more enduring personal interest in the work of foreign evangelization. Such a feeling Dr. Henderson delighted to promote. He never forgot at Highbury that he had been tutor at Hoxton. It was seldom that he had not Missionary-students in one or other of his classes. Over all such he kept a jealous watch, lest their pulpit-

popularity should tempt them to retract their pledge, and withdraw their hand from the plough. For the benefit of such he was always ready to spare an extra hour, if tuition in some Oriental language might be of profit to them in their future career. In India and China are to be found the alumni of both Colleges; and if in Demerara lies a Lewis, there rises also amid the "flowery vales" and shadowing palm-trees of Raiateia the "thrice-honoured" grave of a Loxton.*

* See Rev. W. Ellis's Christian Keepsake and Missionary Annual (for 1837), pp. 101—104.

CHAPTER VI.

Tutorship at Highbury. (1830—1850.)

"Καὶ ἃ ἤκουσας . . . διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι."—2 Tim. ii. 2.

An important difference between Dr. Henderson's present engagement and his former one, consisted in the fact that he no longer held a resident tutorship. While his friend, the Rev. Robert Halley, D.D, presided over the internal discipline of the College, his own duties lay wholly in the class-room. Having met with a suitable abode at Canonbury, he removed into it in the spring of 1830. Three of the Mission-students kindly proved their attachment by volunteering to aid in the removal of his books. His library was at this time in its greatest glory. His study, the largest room in the house, was entirely lined with volumes. They were all of real worth. They were not set in fair array on well-filled shelves to make a show. They were the authorities which he consulted, the treasuries from which he drew, the tools wherewith he worked. The folios, quartos, and octavos, bore a silent testimony to the characteristics and tastes of their owner. Here was a whole compartment, filled with different versions and editions of The Book which he had once laboured to circulate, which he still delighted to study, and which was afterwards to furnish the chosen theme of his commentaries. Grammars

and Lexicons, in rich variety, betokened the philologist. "Scholia" and "Einleitungen," choice and numerous, bespoke the Biblical critic. Talmuds and Targums denoted an acquaintance with Rabbinical lore. Writings on divinity, whether polemic or systematic, evidenced the pursuits of the theologian. Encyclopædias—the Britannica and Americana —supplied the place of scientific works, or guided to such as might elsewhere be examined. Of Histories there were few, except in the ecclesiastical department. The classic authors were not very numerously represented. Of poetry there was a dearth, Shakspeare and Milton, Young and Cowper, forming the sum-total. To poetic sentiment, Dr. Henderson was no stranger; and of poetic diction, he was not a mean judge:—but he had neither a poet's soaring imagination, nor a poet's musical ear; and these latter qualities are as essential as the former to a thorough appreciation and enjoyment of the Muse's strain.

Of light reading his library contained little, and that only in the form of biographies and travels. Works of fiction were entirely ignored. He had neither time to read, nor inclination to acquire, nor room wherein to store them. In his younger days there had been very few which were worth a perusal. It was during his residence abroad, that his countryman, "the great unknown," had taken the first steps in that literary career which so greatly revolutionized the novel-writing and novel-reading world. It was during the years of his intensest devotion to study, that the wonderful transmutation was gradually effected. That he eschewed such publications arose not in him from any blind prejudice, but from a jealous and not ill-grounded fear lest the time should be frittered away, on comparatively idle reading, which ought to be redeemed for higher and nobler ends.

He gleaned a knowledge of the current literature of the day by means of the volumes obtained through the medium either of reading-societies or of circulating libraries. But such books were never allowed to trench on his hours of work. They were the companions only of his leisure-moments. He would bring them to the breakfast or tea table, though he never allowed them to be a bar to social intercourse. If conversation arose, he took a part in it, and always evinced a lively interest in what had been going on, whether in-doors or out-of-doors. But if nought of new had transpired, and nought of interest had to be narrated or discussed, he would turn to the volume at his side.

His was no selfish love of reading. "That lamp is none the less bright," was one of his early lessons to his child, "none the less bright for its having lit your candle; just so with our knowledge; it is not made one whit the less, when we help others to share it." This was a saying which his conduct never belied. His books were freely accessible to every one beneath his roof. He delighted to see them in request. Even when it was discovered, by a paper left in one of the volumes, that a servant had been consulting Scott's Commentary, he only smiled at the appropriateness of the selection, and inwardly rejoiced in the manifest token for good.

His study was never constituted an unapproachable *sanctum*. The members of his family could gain access at any hour; and the help they craved from him, be it what it might, great or small, manual or mental, was as cordially as it was effectively rendered. To receive visits of mere courtesy was an effort which he evaded, when practicable. Business-callers were never unwelcome; and to no one, who had an upright errand, was turned either a deaf or an impatient ear. Literary visitors made frequent demands

upon his time, but he felt that such hours were well-spent. To some, he could render assistance. From others, he could receive it. In many cases, the aid was mutual. Among those who could most fully enter with him into critical matters pertaining to sacred lore, was the learned Dr. Bloomfield, so well known for his annotated editions of the Greek Testament. The acquaintance was founded on mutual esteem, and was perpetuated through a long series of years.*

Dr. Henderson's hospitalities were mostly to foreigners; for he knew "the heart of a stranger." Many were the literati who came to him with introductions from abroad; and it was no unusual thing to see one or other at his table. Professors Sack, Scholz, and Tholuck—Park, and Robinson, and Edwards—with many more, especially from the Western hemisphere, granted him the pleasure of their society for a few hours of profitable intercourse. Men whom he had long held in esteem, he was privileged to recognise as friends. From distant parts of England, also, he had "the excellent of the earth" to visit him. One who came with almost unfailing regularity, whenever business brought him to town, was the Rev. Joseph Kinghorn. Though he was the senior by nearly twenty years, and though he had begun to study Kennicott before the little inmate of the Linn could have known "a T from a craw's tae," yet it was to Dr. Henderson that the Norwich patriarch

* The above-named clergyman, in the Preface to his Edition of Robinson's New Testament Lexicon (1837), kindly takes occasion (p. xviii.) to express himself in very complimentary terms in reference to my father's "Lectures on Inspiration," as containing "that rare admixture of great learning and extensive research, with unaffected modesty, and candour, and deep spirituality,—of enlightened views with soundness of doctrine, and sobriety of thought,—which reminds us of the good old times of our Theology, when 'there were giants in the land.'"

was wont to bring all his difficulties in Hebrew or Rabbinical lore. No sooner had he exchanged the first words of greeting, and satisfied himself that all was well, than his hand was in his waistcoat-pocket, whence it speedily produced the little red memorandum-book with its list of queries which were then and there to be proposed. When dinner was announced, the visitor, after seating himself at the table, would endeavour with his usual kindliness to change the key, and to bring down his remarks to a theme more congruous to the domestic circle. Before he was aware, his host would lead him back to the regions of criticism. Presently he would apologize as if the fault—if fault it were—had been his own; and when he was told that nothing could afford greater pleasure than to hear such topics discussed, the assurance seemed to give him untold relief. "Well," he said, "if we *may* have beef and grammar together, will you favour me, Dr. Henderson, with your view of (such and such a point)?" The answers were given with a readiness that might well have surprised a stranger; and not less noticeable was the promptitude with which any requisite authority could be taken down from the shelf, and the finger laid in a moment on the passage that would supply the needed information.

The fruits of Dr. Henderson's intentness in study became increasingly apparent. The preparation of his Theological Lectures for the students at Hoxton, had led him to make a critical investigation of the proof-texts which are usually adduced on the subject of our Lord's Divinity. The celebrated passage, 1 Tim. iii. 16, had necessarily come under review; and the authorities on the integrity or incorrectness of the received text had been carefully weighed. Very shortly afterwards, the Socinians—(such was the only name he thought it right to concede to them)—put

forth a new edition of Sir Isaac Newton's "Historical Account of two notable corruptions of Scripture," wherein that writer treats of the Greek text in 1 John v. 7, as well as in the passage above-indicated. Dr. Henderson had become fully convinced of the genuineness of the Textus Receptus in this latter instance; and, anxious to vindicate the truth against the renewed attacks of its enemies, he resolved to publish a treatise on the subject. To this end, he pursued his researches with diligence, gained access to MSS. in the archiepiscopal library at Lambeth, and inspected not a few in the British Museum. He made known the result in a work now out of print.* After a few remarks, designed to clear the memory of the great philosopher from the charge of participation in the doctrinal views of the party who were thus constituting him their champion, Dr. Henderson introduces his subject:—

"The passage to the examination of which the following pages are devoted, has ever been regarded as one of the most interesting and beautiful to be met with in the New Testament. While the truths which it predicates are confessedly of the highest importance, and justly entitle it to a prominent place in the minds of all who receive the Christian revelation, the language in which they are announced is so measured and terse, that the place has been considered by some as exhibiting a stanza of one of the primitive hymns. Divided into lines, according to the several propositions of which it consists, it appears thus:—

. . . . . "God was
"Manifested in the flesh,
"Justified in the spirit,
"Seen by the angels,
"Proclaimed among the heathen,
"Believed on in the world,
"Received up into glory.

* "The Great Mystery of Godliness incontrovertible; or, Sir Isaac Newton and the Socinians foiled in the attempt to prove a corruption in the text, 1 Tim. iii. 16." By E. Henderson, professor of Divinity, etc. London, 8vo, 1830, pp. 96.

"Considering the circumstances, that Timothy was resident at Ephesus at the time the epistle was addressed to him; that this city was celebrated for the number of its pillars and inscriptions; and that the apostle had just represented the Christian Church as the column and basis of the truth, nothing can be more natural than the supposition that he continues the figure in the sixteenth verse, and represents the sum and substance of the gospel as an inscription engraven on that pillar for the purpose of luminous exhibition to the world. Not only was it common in ancient times to transmit histories and laws in this way to posterity, but the principles of science and precepts of primary utility in the government of human life were thus inscribed on columns, that they might be read by those who passed by, and be preserved for the benefit of future ages.

"Precisely such a purpose has the apostolic inscription served for the long period of seventeen centuries. It has held forth to the view of all, the grand fundamental principles of the Christian belief; —the humiliation, triumph, and exaltation of the Messiah, and the early and speedy extension of His kingdom. Like other monuments of antiquity, however, it has not altogether escaped the mutilating hand of time, and the initial word has not a little exercised the ingenuity and skill of such as have addicted themselves to the study of sacred criticism."—Pages 4, 5.

To the examination of that one word, the remainder of the work is devoted. The supposed historic evidence of falsification is first disposed of. The critical remarks which ensue, have respect to the external and internal evidence in favour of the various readings. These readings are three in number: ΟΣ, ΟϹ, and Θ̄Ϲ̄. The first of these brings out the sense, "the mystery of godliness *which* was manifest in the flesh." The second, "he *who* was manifest in the flesh." The third, as in our English version, "*God* was manifest in the flesh." The authorities in favour of each are carefully sifted. The MSS., the ancient versions, the fathers, and the standard printed editions, are brought *seriatim* to give their verdict. The reading "which" is shown to be supported by no unquestioned MS.; by the unequivocal verdict of only the Itala and Vulgate; by

none but the Latin fathers; and by only two printed editions, of comparatively little value owing to the servility which characterizes them. The rendering "who," or "he who," is proved to rest on the allowable evidence of only three MSS.; none of the ancient versions necessarily support it, while six are decidedly against it; no Greek father adopts it in a direct citation of the apostolic words; and Griesbach's example is the sole precedent for its admission into the printed text. The third interpretation, and that whereby the Saviour's divinity is recognised, is borne out by 167 MSS. (or 171, if the argument as to the disputed codices be correct); by the Philoxenian Syriac, the (Polyglott) Arabic, and two other versions less noteworthy, but not incapable of affording a corroborative proof; by the explicit phraseology of the Greek fathers; by the Complutensian Polyglott, and a large number of approved versions.

The internal evidences furnished by the structure of the sentence are then placed in the scale. Grammatical rules and hermeneutical canons lend their weight on the same side: and the conclusion drawn is, that "the passage which has been the subject of investigation, so far from suffering any detriment from the most rigid critical scrutiny to which it may be brought, only gains in point of stability and authority, and continues to demand an unhesitating reception of the great mystery which it proclaims: 'GOD WAS MANIFESTED IN THE FLESH.'"

The closing pages of the Appendix contain a valuable *elenchus auctorum* for the guidance of such as wish to enter more fully into an investigation of the arguments in favour of the usual reading.*

* The entire treatise, with very slight omissions, was reprinted at Andover, Mass., in the "Biblical Repository" for 1832, with a supple-

The theme has here been dwelt on at greater length than may to some appear suitable in a volume like the present. But it has not been without a justifying cause. There are not wanting men in our own day who venture boldly to assert that the commonly-received text is an undoubted corruption. The oracular utterance may easily be received for truth by such as have heard nothing to the contrary. It may not be amiss, therefore, to have shown that this is not a matter to be summarily disposed of, or settled by an *Ipse dixit*. Happily for those of us who cannot pretend to critical acumen, our faith in the doctrine of the Redeemer's divine nature rests not alone on a passage, in which a hair-stroke inserted or omitted in a single letter, or an abbreviative mark found or wanting above a single word, is sufficient to affect the sense.

The publication of the above-named volume attracted a considerable amount of notice among learned divines. More than one dignitary of the Church, and many of its clergy, forwarded letters in terms of cordial approval. Even after the lapse of ten years, there was an ingathering of fruit from the seed thus sown. A clergyman, writing in 1840, says:—

"I would take this opportunity of saying that some years ago, when your 'Great Mystery of Godliness' appeared, I read it at the time of publication, and with great benefit, as it settled my mind on a subject which had occasioned me some perplexity, owing to the hardy assertions of the Arians and Socinians on the passage there elucidated. It is more important to observe (what you probably are acquainted with) that Mr. J. J. Gurney adopted your reasonings in the second edition of his Biblical notes. Wishing you every bless-

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mental article by Prof. Stuart, who goes still more elaborately into the question of internal evidence, and arrives at the same result, though by a line of argumentation in some respects differing. His remarks on the anarthrous reading of the nominative Θεὸς, as unusual but not un-Pauline, are particularly valuable.

ing that the Sonship of Jehovah through Christ Jesus can convey in this time of waiting and expectation, believe me,

"Your's truly, ——."

The autumn of Dr. Henderson's first year at Highbury saw his labours interrupted by a severe illness. An attack of acute rheumatism brought him to the borders of the grave. There were not a few of his ministerial friends who, when they saw him on his bed of sickness, had the fear that he would rise from it no more. When the disease itself had partially yielded to the remedies prescribed, he was in a state of such extreme weakness that he looked on the prolongation of his life as dubious, if not impossible. "I shall never see the light of yonder sun again," was his exclamation, when returning from his first drive in his kind friend Mr. Thomas Wilson's carriage. But there was more work for him to do, and the time for his rest and his reward had not yet come. His strength was gradually restored, and his duties were resumed. The malady, it is true, lingered still in a chronic form, and occasioned him no less inconvenience than pain. For months he could reach his post of labour only by being helped with difficulty into the Highbury stage-coach, which daily called to take him to and fro, and which went beyond its allotted terminus to set him down at the College-gates. During the year which followed, occasional visits to Brighton, with the use of the shampooing baths, contributed to restore his walking-powers. The summer of 1832 witnessed a still more marked improvement, when it found him rambling among the Welsh hills; and in 1833, the ascent of Ben Nevis demonstrated as well as confirmed the perfect cure.

There was one incident connected with his severe illness, which forcibly recalled his thoughts to former scenes. His

able physician, the late Dr. Thomas Harrison Burder, was assiduous in his attention and unremitting in his care. Laid aside at one time by indisposition, and yet fearing that the omission of a day's visit might prove hurtful, he commissioned a professional friend to call in his stead. That friend was Dr. Richard Bright, the eminent practitioner whose decease is recorded in the "Times" newspaper on the very day when these lines are being written. To none other could such a delegated office have been more welcome. Dr. Bright had himself travelled in Iceland with Sir George Stuart Mackenzie and Dr. Holland. The travellers of 1810 and 1814 were equally excited by the meeting which enabled them to compare notes and to collate impressions. The scenery and its phenomena, the islanders and their characteristics, underwent a hasty but animated review. The patient seemed to forget his sufferings; the doctor seemed to forget his errand. Far, far away from that sick room were the thoughts of both; and it was not till he was actually rising to take leave, that the visitor was recalled, by the anxious looks which he read on the countenance of the bystander, to a remembrance of the duty he had yet to perform.

Such studies as could be pursued in hours of convalescence were mainly connected with the tutorate. The following remarks which Dr. Henderson addressed in a private letter to Professor Stuart were inserted in the Biblical Repository. They furnish a sample of what he had then in hand:—

London, Feb. 22, 1831.

". . . . You have greatly the advantage of us in having the young men that come to Andover already initiated into the elemental parts of the [Hebrew] language. With us all is to begin; and that with the Theological Tutor. I am happy to say, however, that at Highbury

College (to which I removed last July, the Mission College having been given up on the ground of disproportionate expense) I have succeeded in getting Hebrew begun at the commencement of the *second* year; during which I find that I can take the students through the Grammar and Genesis at least; the *third* year we can master the more important of the other Mosaic books and the Psalms; and this leaves us time in the *fourth* year to go through Job, Isaiah, or the minor Prophets. I have now a class that began Job last September, and have read the whole of it,—all the Chaldee portions of the Old Testament, and two long chapters of Jonathan's Targum. Formerly the students only got a mere smattering, and never having got fairly over the threshold, could not enjoy the scenes within. It grieves me to think that I cannot devote more time to the prosecution of Biblical researches, for the immediate benefit of my Hebrew classes; but when I tell you that with the exception of a course on Biblical criticism (already prepared), I have still in a great measure to get up lectures on Biblical Antiquities, Divinity, Church History, and Pastoral Theology, you will not wonder that it should be the case. . . . ."*

The tutor was no longer a novice in his work. His plans, whatsoever they might be, must now have been matured. The hand of a competent witness is again needful to undraw the veil, and reveal to our view something of the class-room routine. Among the many who could have borne such testimony, it appeared no easy task to judge who was fittest to be appealed to for aid. But a determinative principle suggested itself. Would not one who had himself been called to sustain the tutorial office be the most likely to have reviewed with care the different modes adopted by those who presided over his own collegiate studies? Application was accordingly made to the Rev. J. M. Charlton, M.A., tutor of the Western College, Plymouth. The request which was thus ventured met with the kindest response, and the interesting reminiscences have been forwarded which are here subjoined:—

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* Vol. i. p. 777.

"Having been applied to by the author of these Memoirs to put in writing some reminiscences of my late venerated Tutor, the Rev. E. Henderson, D.D., during my connection with him as a student at Highbury College, I have a real though a mournful pleasure in complying with the request. Much as I may regret that the task had not been committed to abler hands, I cannot but accede to a desire which has been so kindly expressed. After the lapse of nearly twenty years, during which I have been busied in some way or other with the duties and cares of the Christian ministry, it is certainly not much that I am able to recal of a period not exceeding four. Yet the position of our lamented friend was deservedly far too high, and a fragrance too grateful still breathes around his memory, to leave even the little I may be able to communicate entirely without value. There are thousands who will read, with the deepest interest, any account, however insignificant in itself, which preserves any fact of his history, or sheds a fresh light on any feature of his character.

"I had the privilege of being one of Dr. Henderson's students at the above Institution between the years 1836 and 1842, and passed under his guidance through a course of study comprising the Hebrew and Syriac languages, the exegesis of the Old and New Testaments, Homiletics, Doctrinal Theology, and Church History. Our esteemed Tutor was then in the maturity of his intellectual powers, and in possession of immense stores of learning, the accumulations of many years of assiduous study. I should not venture on anything like an analysis of his mental constitution, even if the task had *not* been performed by one eminently fitted to do it justice, and whose communications to these Memoirs the reader has already seen. But I may be allowed to say, that our Tutor was gifted with a singular aptitude for the acquisition of languages,—those keys which unlock so many abundant treasures of wisdom,—and that this quickness in acquiring was united with a memory which held with a tenacious grasp whatever, particularly in the form of words, was once committed to its keeping. Patient in investigation, and indefatigable in enquiring of every oracle whence the responses of truth might be elicited, he had formed in the course of years an acquaintance with Theology in all its principal branches, and so far as a profound love of truth, unaffected piety, and an unwearied patience in conveying instruction, and bearing with the infirmities, moral as well as intellectual, of his pupils, could fit any man for such an office, he was eminently qualified to fill the chair of a Divinity Tutor in any of our colleges. A few observations on his method of teaching in each of the departments over which he presided—any one of

which was sufficiently ample to have employed the whole energies of a single mind—will serve to recal him to the memories of his surviving students, as well as to enable others rightly to estimate his abilities as a Tutor.

"In Doctrinal Theology, Dr. Henderson presented to the class, in writing, a full and lucid outline of the whole science, systematically arranged under its leading heads, and pursued in detail through descending gradations of divisions and subdivisions down to its minutest principles. This work must have cost an immense expenditure of time and thought, before it reached that model of comprehensive and logical arrangement which it presented, without even a blot or an erasure, in the thick manuscript volume delivered to the students. It was a monument besides of the extensive reading of its author. For under each of the minor divisions of every subject, references were inserted to the volume, chapter, and even page of a vast range of authors, including most of those whose works fill the shelves of our College Libraries. This syllabus, in a word, bore, as a whole, a close resemblance to that of the late Rev. Dr. Pye Smith, published since his death under the title of 'First Lines of Christian Theology;' and but for the previous publication of a work so similar, this also would have been well worthy of a place among the books of every divinity student.

"The Theological course consisted in going regularly through this syllabus in class, in the following manner. A number of its minor divisions were taken in their order, embracing as much matter as could be conveniently dealt with in one Lecture; the several volumes referred to in connection with them were duly selected and distributed in succession among the members of the class during the week; and each, having carefully read the prescribed passages, as aids to his own meditations, committed his views of the subject to writing, in the most elaborate and logical form which his time and abilities would allow. Then, on a particular day in each week, fixed upon for the purpose, the essays so written were produced in class in the presence of the Tutor, who, after hearing them read in any order which suggested itself to his own mind, superadded such corrective or supplementary observations as the occasion called for. Such in theory was the course of instruction pursued, and its peculiar advantages are manifest. It introduced the student to a most valuable course of reading. It gave him the opportunity of seeing the same subject presented in different lights, without the labour of excavating the ponderous tomes for himself out of the recesses of a large library, and wandering for hours over their pages before he could, almost perchance, light upon what he precisely wanted. It compelled him,

at least in some degree, to think for himself; for amid discordant opinions and opposing arguments he was placed under the necessity of following with reason the leading of *one*, even if he was not stimulated to draw light and aliment in some measure from all, and to form convictions bearing on them the impress of his own independent thinking. To these merits we must add the being compelled to make up one's mind within a given time, the constant exercise of the pen for the exact expression of religious truth, and the gradual improvement of one's style through the insensible influence of frequent communion with some of the greatest masters of reason and speech. Whether these advantages may not have been partly counterbalanced by circumstances inseparable from the general character and position of young men, is a question which I am not now called to discuss. This plan was no doubt adopted by our Tutor after some experience of the general difficulties to be overcome, and much anxious and careful enquiry after the most effectual means of meeting them. Many of his students, moreover, trained under this system, have more than fulfilled his warmest hopes, and exhibit at this day, in the evangelical soundness of their public teaching, evidence of the general wisdom of his plans.

"It was in the exegesis of the Old Testament that Dr. Henderson particularly delighted, and, it may be added, excelled. He united skill in appreciating the niceties of the original languages with a sincere and fervent love to the Sacred Scriptures; and the combination of these qualities, each in a superior degree, together with a familiar acquaintance with and judicious use of the best results of German scholarship, rendered him a wise and able interpreter, as his published works in this department abundantly show. The barrier to be removed, in the study of Hebrew, before the labours of the expositor could, strictly speaking, begin, served to bring out some of the most estimable qualities of his character. It showed him not only familiar with all the minutiæ of the language, and with the peculiar difficulties it presents to most learners, but also patient to the last degree under all the irritations of inaptitude and indolent distaste. His uniform perseverance in spite of repeated failures, undisturbed by a single symptom of impatience, was *marvellous*, and, whatever else may have been forgotten, this at least must have left an impression on the memories of his students which time will not obliterate.

"Kindred with the Doctor's own exegetical efforts was an exercise which he imposed on the students themselves, and to which he attached considerable importance. This consisted of short expositions given by the students of the pastoral epistles of the Apostle Paul. The whole exercise lasted about an hour, and was taken once a week.

The members of the class, generally two or three on each occasion, expounded some entire passages in succession, each one standing up in his turn, with his Bible in hand, and with or without the aid of notes. At the close of the last of the three, the Tutor usually added some judicious remarks, with the view of pointing out either the merits or defects of each exposition, or still further elucidating the sense of the passage; and particularly in order to give additional emphasis to its practical bearings. His object in prescribing such an exercise seems to have been to familiarize his pupils with the practice of exposition, which he justly regarded as entitled to a frequent place in pulpit ministrations; it was, however, perhaps principally to impress their minds at the very outset of their preparatory course (for it was usually taken in their first year) with the solemn responsibilities of the Christian ministry. The hour, however, spent in this manner, opened and closed with prayer, was more like a select religious service than a college-lecture; and whatever may have been its value to the student, it always appeared to afford to our Tutor himself a season of hallowed delight.

"In the department of Homiletics, Dr. Henderson was distinguished rather by strong common sense, and a masculine yet delicate taste, than by any formal principles or theories of sermonizing. The selection of texts was, as a rule, made by him, but occasionally left to ourselves. His great aim was to prepare us for a description of preaching, which may be defined as intensely evangelical, at the same time to render our sermons practically effective as well as doctrinally sound; and to keep them down to the level of ordinary apprehension without forfeiting a claim to the attention of cultivated minds. He took much pleasure in giving us the outlines of sermons to which he had himself listened on the preceding Sunday with admiration; as he would also point out in others, and with a kindly humour which was peculiar to himself, anything which he regarded as far-fetched or in bad taste. As far certainly as the ministerial success of numerous preachers of the gospel, some of whom are still the ornaments of our section of the Church of Christ, may be taken as an exponent of a Tutor's success, so far the judicious counsel of ours must be held to have been eminently adapted to promote the efficiency of pulpit-ministration.

"In Church History, Dr. Henderson made use of Mosheim as a text-book. His plan was in general to subject the class to a tolerably close vivâ voce examination on each chapter, in order to ensure a careful study of its contents, and to add remarks of his own drawn from the most various sources. The exercise was managed with his usual wisdom and tact.

"In whatever department, however, the Doctor was engaged in discharging the duties of his office, that which ever commended him to the respect and admiration of his students, was the uniform display of all that is most estimable in human character, as well as in its silent influence most conciliating. He was blessed, apparently, with an evenness of temper, an unruffled flow of good spirits and amiable feelings; his mind seemed always to have about the same measure of energy, and to be poised, as it were, midway between the extremes of excitement and depression. Every morning saw him regularly at his post; his bell rang to the minute; each class was greeted on its first appearance with smiles and kind enquiries; yet no time was lost in gossip, though a pertinent anecdote drawn from his extended travels occasionally relieved the attention of the student. In all circumstances he evinced the same readiness to listen to objections, and to smoothe, as far as it was in his power, the rugged pathway of learning. His treatment of the backward and diffident was uniformly kind and gentle; enquiries were never repelled by a roughness of manner utterly foreign to his nature, and which his calm moral courage enabled him easily to dispense with as a means of self-defence. While, however, he was open to questions, and his whole deportment was generous and guileless, it was pervaded too by an indescribable dignity, which insensibly inspired reverence, and would alone have administered the severest rebuke to impertinence, could it have dared to show itself in his presence. He presented to the view of his students an example of outward Christian consistency, which was scarcely disfigured by the smallest visible flaw; and though with respect to some matters presented in this paper, there may conceivably, as in most things connected with human character, be a difference of opinion among equal observers, this I may affirm without the slightest fear of contradiction, that his whole course of conduct was marked by the most delicate conscientiousness in the discharge of his duty, by a profound reverence for the divine truths he was specially called to discuss, and by the most earnest desire to promote, by every means in his power, the true interests of his students, the great ends of the Institution, and the true glory of the churches.

"As I close these remarks, I am distressed by the appalling intelligence, just received, of the mysterious Providence which has suddenly, in a dreadful manner, removed from us in the midst of his usefulness, one who held a high place as a teacher of Theology in one of our Collegiate Institutions, and a still higher place in the admiration and love of all by whom he was known. But in contrast with the feelings awakened by a death, on every ground so

much to be deplored, it is some relief to think of the venerated Dr. Henderson as one who was permitted to continue up to a full age in his useful labours, and then to pass gradually and peacefully away, surrounded by his dearest friends, and leaving behind him so much to attest his learning and worth, and still to instruct the rising ministry of this and other countries; while he himself amid the glories of that heaven into which he has entered, is enjoying the full meaning of a golden sentence of St. Augustine, of which his life here was no mean illustration, 'Non vincit nisi veritas, victoria veritatis est caritas.' May we, his surviving students, ever ponder, in connection with the memory of our revered Tutor, the words of the great Apostle :—'Remember them . . . . who have spoken to you the word of God, whose faith follow, considering the end of their conversation; Jesus Christ is the same yesterday, and to-day, and for ever.'

"*Plymouth, January* 24*th*, 1859."

When sufficiently at leisure to undertake extra-official labour, Dr. Henderson had for many years much and varied employment as an editor. In 1833, "Buck's Theological Dictionary," a work which was of thirty years' standing and of increasing reputation, was re-published under his superintendence, with improvements and considerable additions. This valuable Encyclopædia of matters pertaining to Biblical literature, religious nomenclature, and ecclesiastical history, had been entirely deficient in biographic sketches of the leading theologians. To supply this lack, five hundred new articles were prepared, while the already-existing notices on Christian sects were carefully brought up to the date of this re-issue.* It was an employment in which he felt an interest. He was conscious, as he states in the preface, that a volume of such a nature could not fail to contain "a melancholy exhibition of the multiform corruptions of the Christian faith;" but yet he thought that its deceased author had done a needful

* Eight years afterwards, my father was called on to bring out another edition. That of 1841 is, therefore, the more fully improved of the two.

work, and had done it well and wisely, since it exhibited the majesty and simplicity of Divine truth, as well as—and in contrast with—the variety and complexity of human errors.

Abbott's "Corner-Stone" was a work which underwent revision at his hand. Some of the statements in the original work, if not erroneous, were at least suspicious. The most objectionable chapter was that on "Human Duty," which was consequently expunged. A few paragraphs in the remaining sections were slightly curtailed or altered; and the rest was sent forth under an impression, that thus abridged, it was well calculated to arrest the attention and to prove useful to the souls of men.

English editions of Moses Stuart's Commentaries also passed under his eye. For that expositor he entertained a very high esteem; and often applied to him the saying which obtained among the Jews in reference to their great Rabbi, Moses Maimonides, "Since the days of Moses there hath never arisen a Moses like unto this Moses." Many a letter of friendship passed between these kindred workers, and often did each express the hope that they might live to enjoy a closer acquaintance. Their meeting was reserved, however, for a higher sphere and a more perfect state. The first edition of Stuart on the Hebrews, that left the English press, came out in part as early as 1828, although it was 1831 before the publishers were ready with the second volume. In 1833, another and newer edition was prepared, likewise under Dr. Henderson's supervision; and in the same year was issued Stuart on the Romans, which was edited jointly by Dr. J. Pye Smith and Dr. Henderson.

It was not to be expected that the editors should necessarily subscribe to every iota of what the commentator had

written. They were not, in this case, called to make excision, as the volume was not designed for the unformed mind of the young. It was written for the student, who was supposed capable of weighing evidence, and who must be left to form his own conclusion.

One point, however, here demands a reference. Prof. Stuart advocated the Pelagian interpretation of the concluding verses in Romans vii. His argument was so ably sustained, and so logically built up, that Dr. Henderson, notwithstanding his co-editor's refutation as embodied in the preface, was temporarily shaken in his view of the passage, and was led to think that the American divine had proved his point. In his correspondence with the author of the Commentary, he expressed his readiness to believe that the Augustinian mode of expounding the Apostle's declarations in this place was "calculated to keep up and foster a low state of Christianity." Some time afterwards he was led to look more closely into the subject, when preparing a pulpit-discourse, and he then saw strong reason for reverting to what had been his original opinion. Meanwhile the off-hand sentences, which had been penned under the impulse of the moment, found their way into print, and came across the Atlantic, charged with the full sanction of his name. Under such circumstances, he could do no otherwise than openly avow his change of sentiment. This he did in a letter to the Editor of the Congregational Magazine (Jan. 1837). After adverting to the facts of the case, he thus states his ultimate convictions:—

"I will not, Mr. Editor, trespass on your patience, or that of your readers, by furnishing anything in the shape of an outline of my discourse; but I beg to be indulged while I briefly state the grounds on which I adhere to the exegesis of Augustine—an exegesis,

which was approved by the Reformers, and has been defended by our best evangelical commentators in modern times.

"1. The Apostle employs the personal pronouns *I*, *my*, and *me*, nearly *forty* times within the compass of twelve verses, without giving the least intimation of a transition from the subject of which he had been treating, which is undoubtedly his own experience. He even employs the emphatic compound *ἀυτὸς ἐγὼ*, *I myself*, ver. 25, to remove all dubiety.

"2. While in the fifth and sixth verses he employs the first person plural, because he is depicting the experience of the Jewish Christians, who, like himself, had been set free by means of the gospel, he proceeds from the seventh to the thirteenth verse, to describe the operation of the law upon himself individually, or his own personal feelings in reference to it, when he was in an unconverted state. This he does by changing the first person plural to the first person singular; but still employing the past tense of the verbs to indicate a former condition. On reaching the fourteenth verse, however, though he retains the first personal singular, he converts the *past* tense into the *present*, obviously with a view to mark his experience *subsequent* to the period of his conversion, and at the time he wrote.

"3. The ardour of feeling which the Apostle throws into the whole of his description evinces that his own experience is the subject of discourse. He writes like one, who was painfully conscious of the conflict on which he expatiates, and not like one who merely describes the experience of another.

"4. Several terms occur in the passage, which do not admit of an appropriate or unexceptionable application, to any but regenerate persons, such as—'the inward man,' 'the law of the mind,' 'delighting in the law of God,' 'not allowing that which is evil,' 'serving the law of God with the mind,' and 'thanking God' for deliverance through the Lord Jesus Christ. Whereas, the terms and modes of expression which have been thought to militate against a state of grace are all easily reconcilable with it on the admitted ground of indwelling sin. What the Apostle states is, that such sin, to the extent of its operation, went to produce all the opposition to the gracious principles of the new creation, which he so pathetically pourtrays; that, viewed in himself, apart from the counteracting influence of these principles, he had nothing but wretchedness in prospect; that no hope of deliverance could be obtained from any source but that which the gospel supplies; but that, supplied from this source, he fixedly and devotedly served the divine law, though the principle of carnality which still existed within him prevented

him from rendering complete obedience to it, and exerted itself to the utmost to effect the commission of sin, ver. 25.

"5. The connection between the seventh and eighth chapters is not so close, as, in my opinion, to warrant the conclusion which Professor Stuart and others have endeavoured to establish. The inference (ἄρα νῦν) which the Apostle draws, ch. viii. 1, is not from the statement he had just made respecting the internal conflict, but from what he had established in the preceding part of the epistle relative to the justification obtained by believers from the condemnatory sentence of the law, and the sanctification of which they were equally the subjects in consequence of the grace of the gospel.

"6. What ought to settle the point, beyond all dispute, is the employment of the identical terms (in part) by the same Apostle in his epistle to the Galatians (ch. v. 17), where, it is obvious, the experience of the regenerate is the subject of discourse. 'For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; *so that ye cannot do the things that ye would.*' (Comp. Rom. vii. 18, 19). It is surprising that a passage so perfectly parallel should not have occurred to Professor Stuart, either when composing his Commentary, or his more elaborate Excursus, though, in the former, he adduces what have usually been quoted as parallels, from Xenophon, Euripides, Epictetus, Seneca, and others.

"I conclude these remarks by observing, that there is nothing whatever in the Augustinian construction of the passage, which gives the least encouragement to licentiousness. Many an Antinomian has doubtless hugged it to his bosom, as a passport to heaven, notwithstanding the deep-stained characters of rebellion by which he has been marked; but he has only wrested it, as he has done the other Scriptures, to his own destruction. Its tendencies upon the mind of a renewed sinner are diametrically the reverse. While he perceives in himself the exact counterpart of the picture, he is filled with abhorrence of the indwelling evil, and humbles himself before God on account of it; and gratefully exercising confidence in the mediation of his Saviour for continued rescue, he joyfully anticipates the state, where sin is known no more."

The above is recorded on this page, not merely because it sets forth the views which his maturer judgment formed on a difficult and debated question, but also because it strongly exhibits certain of his mental characteristics. In him, the decision which expressed itself firmly, was blended

with the candour that could yield to evidence. He always had an opinion, and had a reason for it; but he never clung to it with stubborn prejudice, or did battle for it with blind obstinacy. He was always to be found on the one side of a question, or on the other; never midway, in the murky atmosphere of doubt. Occasionally new light and more cogent arguments caused him to change his position; but none could accuse him of versatility. His was no perpetual vacillation. If he abandoned the ground he had once occupied, it was only because he would fain pitch his tent where he seemed to descry a brighter radiance. If, upon trial, he found that radiance to have been delusive, he had no hesitation in returning to the sun-lit spot where he had taken his former station. But the glare which had proved deceptive, had thenceforth no power to "draw his steadfast soul aside."

It was not indiscriminately that Dr. Henderson accepted editorial responsibility and editorial remuneration. He was not one who could forego duty in his quest of gain, or bid conscience be silent before the voice of pecuniary interest. An eminent publisher—a truly Christian man—had been led in the course of business, thoughtlessly as it would seem, to conclude a bargain whereby he engaged to bring out an accurate and handsome edition of the Korân, not for the purpose of literary reference, but avowedly for sale among the Mohammedans. Unaware of the questionable light in which such a transaction might be viewed, he appealed to the Professor of Oriental Languages at Highbury, as one competent to revise the printed sheets. The offer was declined. The reasons for this refusal were candidly stated. The enterprise stood forth before the eyes of the speculator in its true colours. He saw that he was about to further the spread of a false bible. He recoiled from the

thought of abetting the Arabian prophet's system of iniquity. He was a man of principle and piety. He could not for a moment hesitate as to his path of duty. It was nothing to him that others instead of himself might embark in this branch of trade; for, lucrative though it might be, he had learned to regard its proceeds as "filthy lucre," and he would have none of them. It was nothing to him that he had already gone to considerable expense in preparation. A sacrifice he would have to make, but it would be a sacrifice for his Master's sake. There are not many who would do the like. His written answer to Dr. Henderson's remonstrance reflects as much credit on himself as on his monitor;—nay, even *more;* for it is easier to give advice than to take it, and easier to decline an offered compensation than to reconcile oneself to an actual loss. "Your letter," writes the man of business, "has acted on me most beneficially. My mind was not at ease, and I am made sensible how much it was oppressed by the calm and satisfaction I felt and feel on resigning the undertaking. My expenses have been great, cutting a steel die for bindings, casting a complete fount of letter, providing paper for the impression; but I have willingly taken the loss on myself, and have announced to the merchant my withdrawment. My loss appears in the pleasing features of real gain." At the close of the letter, he promises in future times to "think on the Korân, and thank Dr. Henderson."

In the year 1833 a Syriac Lexicon was projected, and in part prepared. It was manifestly designed for the New Testament student; hence the exegetical (at least, the Biblio-exegetical) element had in it a marked predominance, though the etymological, syntactical, and statistical bearings of each word were not forgotten. Only twenty pages of manuscript, however, were completed. No bookseller

was found willing to risk the publication of so extensive a work with the probability of a very limited sale; and it was not one which the author would have felt warranted to bring out at his own expense. Three years later, he gave a ready consent to superintend the re-editing of a Lexicon* which had been published in the seventeenth century by the Hamburgh professor Gutbirius, and which was characterized by Schaaf as "breve admodum et concisum," while yet exhibiting, as the title-page announces, a complete New Testament vocabulary. A reviewer in the Scottish congregational Magazine, for June 1836, states that the Editor has "added to it where it was deficient, corrected the numerous mistakes which disfigured the copies in former circulation, and arranged the derivatives under their primitives so as to present the alphabetical order without interruption to the eye of the reader."

In the meanwhile, Dr. Henderson was not so engrossed in calling attention to the writings of other men as to lay aside the author's pen. In 1834 a pamphlet left the press, entitled "Pastoral Vigilance." It contained a charge which he had delivered at the ordination of one of his students, the Rev. S. Davis, at Needham Market. The pulpit from which its tones of evangelic warning and exhortation were uttered, had been occupied at the outset of his career by Dr. Joseph Priestley. This remembrance supplied a key-note to regulate the harmonies of the entire strain—"Feed the church of God, which he hath purchased with His own blood." It inspired the injunctions which bade the young preacher "exhibit the Redeemer in the peerless dignity of His Person," and the Holy Spirit "in His

* Ægidii Gutbirii Lexicon Syriacum: omnes Novi Testamenti Syriaci dictiones et particulas complectens. Denuo edidit, emendavit, in ordinem redegit E. Henderson, Ph.D., Londini, MDCCCXXXVI., pp. 135.

divine and personal character." The charge in its printed form is followed by a few valuable "Notes, critical and illustrative," particularly one in justification of the received rendering Θεοῦ in Acts xx. 28.

At the time of issuing this call to ministerial diligence, Dr. Henderson was giving proof that he was as willing as ever to engage in such work where opportunity offered. His pulpit-engagements, as a casual supply, had not yet abated in their frequency; but he was resolved for a season to relinquish them, that he might bestow his gratuitous labours where they might possibly tend to save a feeble congregation from being utterly dispersed. Jewry Street Chapel, Aldgate, an ancient interest dating from the time of King Charles II., had been the preaching-place of Dr. Lardner and of Dr. Benson. Many had been the fluctuations through which it had passed, and many the efforts made to revive the cause. A crisis had again arrived in its history. The enquiry once more arose, Could aught be done, or must the station be abandoned? There was one who was prepared to do what in him lay to avert the latter alternative. He offered his aid for a twelvemonth. Handbills were printed and distributed throughout the neighbourhood, with 500 copies of the tract, "A Persuasive to Public Worship." Dr. Paterson, who was on a visit to London, opened the course of services. Subjects of discourse were pre-announced. A small congregation was again gathered. As weeks rolled on, there was a perceptible increase. Several of the hearers were roused to thoughtfulness. Inquirers began to ask, "What must I do?" All, however, was still on a very small scale. In a spiritual aspect, there was hope, for "the day of small things" might not be despised. Viewed in relation to the pecuniary support of the place, all was as dull as it had

been at first. Those who came were regular in their attendance; but they were, with the exception of one family, in humble life. Some few took sittings; it was the utmost they could do. The others came, and went; it would take time before their hearts could be opened to assist in the good work. They had "freely to receive," before they could "freely give." There were none on the spot to take up the matter, to make it their own, and thus to relieve the friends at a distance who had borne the burden for so long a time, but who felt unable much longer to sustain its pressure. Such was the state of things when the year of pulpit-ministration was ended. Gladly would that service of love have been extended beyond the prescribed term, had circumstances permitted. But the experiment had failed to raise the hopes of those on whom the responsibility devolved. The cause which had languished through many a year, had finally to be abandoned, and the building offered for sale.

Shall it be said that the preacher's work during that rolling year had been fruitless? Its direct influence the day of the Lord may yet declare. Its indirect results we may believe to have been even more abundant. A sermon preached by him at this chapel on the words, "For the Lord Jesus Christ's sake, and for the love of the Spirit,"* led him the next day to talk over the subject with his friend, the Rev. R. Philip of Maberley Chapel. "Why," he asked, "do those who speak much of the love of God and of Christ say so little about the love of the Spirit?" The conversation issued in Mr. Philip's volume on that

* The entire verse formed the subject of discourse. There was hardly any rule in homiletics, on which my father was more apt to insist than the avoidance of half-texts, isolated phrases, or mere Scripture-mottoes taken apart from their connection.

subject, published two years later, and dedicated to the friend who had "suggested and enforced" it.

In the establishment of the Congregational Library, and afterwards of the Congregational Lectures, Dr. Henderson took a hearty and active interest. At the opening Lecture of the first series, it was he who was appointed to lift up the voice of prayer, and to entreat that the work might be heaven-owned and heaven-blessed. The fourth Course of Lectures was the one which fell to his share. It was delivered in 1836, and published before the close of the year.*

A letter to Ireland, written at a much later date—the *only* letter of the kind which still remains in rough-draft—throws back its light upon the past, and reveals to view the feelings which had animated him in the selection and the treatment of his theme. He there remarks:—

"The subject of Inspiration is of supreme importance as it respects the security of our faith. Deny it, or reason it away, and we raze the very foundations. It is lamentable to observe how widely loose and indefinite notions of it are spreading, and how Satan is employing them to unhinge the minds of men, and pave the way for turning away their minds from the truth. Let us ever hold fast the faithful word. Ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν."

Feeling the momentousness of his theme, it was with a spirit of enlightened reverence that he addressed himself to the work; and such is the spirit which pervades the entire volume. He disclaims the slavish superstition which rigidly maintains that the *ipsissima verba* were in every

* Divine Inspiration; or, The Supernatural influence exerted in the communication of Divine truth, and its special bearing on the composition of the Sacred Scriptures. By the Rev. E. Henderson, D.Ph., Cong. Lect. Series iv. London, 8vo, 1836. The second edition was published in 1847; and the third in 1852.

instance directly communicated, suggested, or dictated from above. He sets himself as diametrically in opposition to those who deem that there is a single sentence or sentiment embodied in the holy volume, which was not inserted by the sanction, and under the superintendence, and in accordance with the mind of the Holy Spirit of God. Thus, he is the advocate of a plenary, but not of plenary verbal, inspiration.

After a general introduction which vindicates the reasonableness and likelihood of Divine communications to the children of men, and sketches the main theories which have prevailed on the subject, there follow three Lectures on the modes and gifts of Inspiration, which give occasion to interesting notices of a few contested points; such as, the nature of the Urim and Thummim; the oneiric medium of revelation; the actual, not scyomantic, appearance of Samuel at Endor; and the various miraculous endowments conferred in the Apostolic age. The six remaining Lectures pertain to Inspiration, in the more restricted bearing of the term, as having reference to the written word. The presumptive and positive proofs are examined in succession. Inspiration, in this branch of it, is defined as "an extraordinary and supernatural influence exerted by the Holy Spirit on the minds of the sacred writers, in such modes and degrees as to lead to, and secure, in documentary forms, the deposition of such historical, didactic, devotional, and prophetic truth, as Infinite Wisdom deemed requisite for the immediate and future benefit of mankind" (p. 354). The different degrees are specified as having consisted in excitement, direct and mediate; in elevation or invigoration of mind; in superintendence; in guidance; and, occasionally, in actual revelation, when nothing short of this would meet the exigency of the case. The writer did not

deem that such views were calculated to trench, in the least degree, on the Divine authority of the heavenly oracles:—

"Were it intended, by asserting different degrees or modifications of inspiration, that there are degrees or modifications of the authority given by inspiration to the Scriptures, according as it might be proved that different portions were the result of their exertion, then undoubtedly the theory by which they were attempted to be supported must meet with unqualified reprobation from every one who 'trembles at the word of the Lord.' But, if it can be proved, that what was written under the influence of the lowest conceivable degree of inspiration possesses the Divine sanction equally with that which was written under the most elevated—being the operation of the same Holy Spirit, and intended for the spiritual good of mankind, those who maintain such a distinction cannot justly be charged with lowering the inspiration of the word of God, or in any way making it void."—Page 363.

In the two concluding Lectures, an enquiry was instituted into the number of books that are to be regarded as canonical; and into the gradual but total cessation of the charismata, which marked the days of the Apostles and of those who had been ordained by the laying on of the Apostles' hands.

The above analysis of the volume may suffice for the general reader. To others, the book is so well known, that for them it needs no comment.

It was natural that there should be some to rise up in arms against the doctrines laid down by the author. The strict verbalists were horror-struck at what *they* deemed a lowering of the Bible's hallowed claim. Those who could espy a token of rationalism in a mention of "Ezekiel's lively imagination," or in any allusion to "John's modelling his vision after those of Ezekiel and Daniel," could not but discern a fearful error in the tenet that the penmen of the sacred treatises were allowed to express their own

feelings in their own style, while yet they were being employed to record the will of the Supreme. Among the most vehement attacks made upon this volume was the "Refutation," by the Rev. Alexander Carson, of Tubermore; but, as might be supposed from the peculiar genius of that writer, it was not written in a style which warranted a rejoinder. To argue, as some have done, that a work unanswered is necessarily unanswerable, is very poor logic. Dr. Henderson did no more than briefly notice the volume in a paragraph inserted in the notes to the second edition. He regarded "the main points of the controversy" as "entirely untouched" by his opponent in Ireland; and saw, therefore, no need to publish anything in the shape of a formal reply. Mere self-vindication never moved him to take up his pen; nor was he given to reiterate his views, when once he had fairly and fully given his testimony to what he saw to be truth. He ever acted as if under the impression that the mere sparring of intellect and collision of wit, which controversy is apt to entail, are inconsistent with the calm dignity essential to the character of the real truth-seeker.

The year 1838 brought with it a change of residence. Some friends had expressed the wish that Mrs. Henderson would undertake the education of a select number of young ladies. The proposal was entertained. It seemed a desirable mode of liquidating the debt which the pecuniary loss of 1825 had entailed, and which, owing to the annual payment of interest upon the loan, as well as the outlay for such works as he published on his own account, was remaining undiminished. To carry out the project, a larger house was needed; and from Canonbury, Dr. Henderson removed to the new abode he had selected at Highbury. These circumstances are recorded, because they are

inseparable from a just delineation of his character. His domestic life assumed an altered aspect; but the change only widened, without weakening his sympathies and kindnesses. Beautifully did he accommodate himself to every needful arrangement. His study was now smaller than it had been: but he cheerfully parted with all his supernumerary books, and no less cheerfully allowed those of general reference to find their place on the school-room shelves.

It would be a misrepresentation to describe him as acquiescing or submitting. On the contrary, he felt and he manifested a lively interest in the ongoings of the household, and in the progress of the pupils. He no longer brought his book to the breakfast or tea table; but he threw his whole energy into the work of rendering those meal-times seasons of pleasant and profitable intercourse. Many were the questions, grave and gay—many the themes, speculative and practical—on which he delighted to set the mind at work. Numerous were the anecdotes which he told; varied, in matter and in manner, the information which he imparted. The curiosities of history and geography were gathered up for the amusement of the youthful listeners. "Which is further to the West, Liverpool or Edinburgh?" was a favourite question, to which none ever gave a right answer, who spoke from a first impression. "Point to Jerusalem," or "Turn towards Archangel," would be the exercise prescribed, when inculcating the *sich orientiren* of the Germans,—a habit on which, from early custom as a traveller, he was wont to lay a peculiar stress. Sometimes he would volunteer more systematic modes of instruction for the benefit of those who were older,—undertaking a course of evening-lessons on ecclesiastical history, or devoting an hour or two once or

twice a week in some rare case where a pupil had turned her attention to the Hebrew or the Greek.

He seemed to find an intense enjoyment in this contact with a group of young fresh spirits. To them it was a pleasure, as well as an advantage, to be brought within the circle of his daily influence. They have borne many a testimony to their remembrance of his character and worth. "The thought of dear Dr. Henderson," writes one, "with his considerate kindness, his readiness to impart knowledge, his friendly interest in all of us, is one of my pleasantest recollections of Highbury days. I think I can see him now holding the door for us to pass, paying to us the almost chivalrous courtesy which his venerable years and his scholarly attainments might well have excused his showing to such young ones; but that little act left an abiding impression, at least on one of them. In thinking of his lovely Christian spirit, his entire simplicity of character, it seems to me as if the summons 'Come up hither' must have found him entirely calm and joyful, yet expecting no *great*, at least, no *entire* change, but only a complete realization of the blessedness he had already found." The above lines were penned only for the eye of friendship. The writer of them, will (it is hoped) excuse their introduction. The reader will feel that they could not with propriety have been omitted. To his students he was known to say, at the opening of a session, "In your conduct towards each other, act the gentleman: 'be courteous' is an apostolic injunction which you cannot violate without offending God." In so speaking, as in all his speaking, he was a consistent teacher. He enjoined only that which he uniformly aimed to carry out in his life. "Let us have ortho*praxy* as well as ortho*doxy*" was from his lips no meaningless utterance.

His interest in the young had other opportunities of manifesting itself. Year after year he was requested by a friend, at the head of a very flourishing private academy in the neighbourhood of London, to assist in the examination of the boys. One of his brief addresses, delivered on such an occasion, is found among his papers; and it contains a few lines which are appropriate to the present connection:—

"It is always delightful to my mind to be brought into contact with the ingenuousness, the inquisitiveness, and the ardour of youth; but with a single exception, I know of nothing that excites more pleasurable emotions in my breast than to see a number of young persons assembled for the vigorous prosecution of those studies, which cannot but have an important influence in moulding their future career, or, at all events, in enabling them (if rightly improved) to shape and pursue that career with pleasure and advantage to themselves, and comfort and benefit to all who are connected with them. The exception to which I advert, as still more interesting and delightful, is, when I see the young coming forward publicly to unite themselves to the people of God, as members of the visible church of Christ. Next to the period of their actual conversion to God, that is indeed the most important and interesting epoch of their lives. They then avow themselves to be the Lord's; they renounce the world as their portion; and declare that, henceforth, their life—be it long or short—shall be unreservedly devoted to God. . . . .

"But to return to your present position and circumstances. . . . . I trust you will feel the importance of giving all diligence to improve by the means of instruction with which you are favoured in this school. These means, I need not say, are distinguishingly appropriate and valuable; and you will be greatly wanting to yourselves, if you do not profit by them. If through indolence, or in any other way, you should neglect to improve them, not only will all the money which your parents have expended upon your education have been thrown away upon you, but your prospects for life will be blasted; habits will be formed which you will carry with you through life; and the sun which at an early period promised to shine forth with unclouded brightness throughout a long day, will be shrouded with clouds, and at the evening of your days will sink into impenetrable gloom. May the God of heaven avert such a course and such a termination!

"I have adverted to the formation of habits. Of this you cannot be too careful. As these are now acquired—be they good, or be they bad—they will not only cling to you in after life, but they will grow with your growth, and strengthen with your strength. Be ever on your guard against waste of time; indolence; and a wandering of the thoughts from object to object. Strive to acquire fixed and intense habits of thought. Whatever be the subject of study, bend your thoughts to it. Keep it ever in view. Bid everything 'Begone!' that would interrupt you. Whatever is worth doing at all is worth doing well. Never be satisfied with the mere superficial aspect of things. Dig deep, and rich mines will be opened as your reward.

"Hold everything in the shape of vice in utter abhorrence. Resist with resolute determination and noble independence of mind every solicitation to evil. Be assured, those are not your friends, but your enemies, whatever appearance of friendship they may assume, who would tempt you to sin. Live in the fear of God. Realize His presence. Remember that His eye is ever upon you. Seek at all times to please Him; and then you may expect that His blessing will crown all your exertions with success.

"I add no more. May you have health to prosecute your studies with diligence and vigour. And may we all be spared to meet you at Midsummer, to witness the results of your successful application!"

Time after time, he had been accompanied on these yearly visits by his friend Dr. Halley: but the summer of 1839 saw the latter vacating the tutorship at Highbury, in order to accept a pastorate at Manchester. It was a matter of sorrow to Dr. Henderson thus to lose the co-operation of one who had laboured by his side in so unvaryingly kind and cordial a spirit. But if, on the first intimation of the change, there had been aught of personal anxiety mingled with the friendly regret, the former was speedily dissipated on the appointment to office of the Rev. J. H. Godwin, who, as having been formerly a student under his tuition in that College, was already known and esteemed by him. It was about this time also that the Rev. Henry Rogers, who for several years had given Lectures at Highbury, was invited to Spring Hill College, Birmingham;

and occasion was taken by the Highbury Committee to effect a change upon a larger scale by instituting a third tutorship. The new office was entrusted to Dr. William Smith, who had likewise attended the college-classes in previous years, and was consequently no stranger. With both his new colleagues, Dr. Henderson found that he could work harmoniously and happily. He held the learning of both in high esteem; but as he was necessarily brought more into contact with the resident than with the non-resident tutor, and as he likewise had a greater familiarity with the Greek of the New Testament than with that of the classics, it was with Mr. Godwin that he had most opportunity of forming a cordial and abiding friendship.

In the year 1840, Dr. Henderson received the title of Doctor in Divinity, simultaneously from Amherst College and from the University of Copenhagen. It was pleasing to find that strangers were friendly, and that old friends were not forgetful. There were others beside himself who were gratified by the token of honour, and who evinced their sympathy in a respectful and graceful congratulation:—

"Reverend and dear Sir,—We have heard with much pleasure that the University of Copenhagen has conferred upon you the degree of Doctor in Divinity,—and although we feel assured that your profound and varied learning is too widely known and too well appreciated to render honourable titles essential to the celebrity of your name, yet rejoicing in every tribute of respect paid to one whom we all so highly esteem, we should be doing violence to our feelings, were we to refrain on this occasion from offering you, as we now beg to do, our hearty congratulations.

"We are, dear Sir, your's respectfully,

"The Students of Highbury College.

(Signed) "Newman Hall, Chairman.

"*Highbury College, Jan.* 19, 1841.

"To the Rev. E. Henderson, Ph.D., D.D., etc. etc."

The year when these diplomas were received, brought to light new fruits of painstaking research and earnest thought. One of these works was only a short pamphlet, and that a controversial one, but it was on an important subject, and published at an important juncture.* It was, in the main, a reprint from a review inserted by him ten years earlier in the Congregational Magazine. The learned and devoted Mr. Greenfield, whom he highly esteemed as a scholar and valued as an acquaintance, had published, by way of reply to an article in the Asiatic Journal for 1829, his "Defence of the Serampore Mahratta Version of the New Testament," in which the translators had rendered the word Βαπτίζω by a term clearly denotive of immersion. In the course of this treatise, an assertion had been made that if the Bible Society were to withdraw their aid from the translation alluded to, they ought for the same reason to withdraw it from the churches of Syria, Arabia, Abyssinia, Egypt, Germany, Holland, Denmark, and Sweden, whose standard versions contained a similar rendering. This bold statement as to the Oriental and Continental versions was in perfect accordance with the teachings of a catechism, which in former times was not unfrequently bound with the hymn-books, ordinarily used in Baptist chapels. The catechism, nevertheless, was a very insufficient authority. Mr. Greenfield was an admirable Orientalist, but he was not so well versed in the Scandinavian or Teutonic dialects. Dr. Henderson was prepared to enter into the question; to point out the distinction between *tauchen* and *taufen*, *dyppe* and *döbe*, etc.; to exhibit the force of the preposition, *mit* wasser taufen,

* "Baptism and the Bible Society. A letter to the Rev. A. Brandram, M.A., on the meaning of the word Βαπτίζω, and the manner in which it has been rendered in Versions sanctioned by the Bible Society. By the Rev. E. Henderson." London, 1840 (pp. 18).

döbe *med* vand, döpa *med* vatn, doopen *met* water, instead of *in* wasser, *i* vand, etc. He had likewise remarks to make on the Syriac, Coptic, and Arabic languages. But it would be out of place to enter on his critical remarks, which are accessible to such as desire to investigate the subject. The circumstances of the reprint are those which demand a word or two.

Attention had been excited by the projected establishment of a Bible Translation Society, for the express purpose, according to the second of its proposed rules, of issuing versions of the Holy Scriptures "competently authenticated for fidelity, it being always understood that *the words relating to the ordinance of baptism shall be translated by terms signifying immersion*." The abettors of that restrictive scheme had presented a Memorial to the Bible Society on their refusal to support the Bengalee New Testament, which had given the above exclusive rendering to the controverted term; and in their Appendix, they had laid much stress on the published opinions of Mr. Greenfield. It was needful at such a crisis to utter the timely *Audi alteram partem*. Hence the origin of the pamphlet, which came before the public as the protest of one who had strong views, and who would neither yield nor have others yield an iota to claims which were as unsafe as they were unjust; but, at the same time, as the protest of one who was seeking to promote, and not to hinder, the exercise of inter-denominational charity. "Your institution," he writes, "is catholic as the religion taught in the volume of inspiration which it was founded to circulate. It knows neither sect nor party. It favours no denominational predilections. Its motto is that of its document, 'One Lord, One Faith, One Baptism.' It dares not, for any consideration, reverse the sacred order which this motto so distinctly recognises.

Important as 'the one baptism' confessedly is, still it is subordinate to the 'one faith,' and the 'one Lord' on whom in His revealed character and offices that faith terminates."

A pamphlet of this sort was of necessity variously received. The Tubermore controversialist, as a matter of course, took up his usual strain of invective. But there were others among the Baptists, who could do full justice both to the learning and to the spirit of the writer. A pamphlet was issued by one of their number, strongly condemning the Memorial, confirming Dr. Henderson's remarks on the Syriac, Coptic, and Ethiopic versions, and seconding his advice that the contested word be left in its present latitude as an untranslated term,—the only course whereby to secure "an exact equivalent, neither more nor less,"—and the only course whereby neither section of the Church should be found taking an undue and ungenerous advantage.* The Rev. F. W. Gotch published a "critical examination of the rendering of the word Βαπτίζω, with special reference to Dr. Henderson's animadversions," etc.; and his treatise was characterized by so much of learning on the one hand, and so much of candour and courtesy on the other, that it deserved and demanded an answer. Four pages in the Congregational Magazine for May, 1841, were devoted to this reply. A couple of pages in the same periodical for the November following, contained Mr. Gotch's rejoinder. Here the matter was allowed to rest. Neither party wished to carry it any further. The letter from Boxmoor expressed the writer's hope that he was taking a "final" leave of the controversy; and Dr. Henderson met his wish by allowing him the last word. The

* "The Baptist Translation Society of the Baptists shown to be uncalled for and injurious: in a series of Letters to W. B. Gurney, Esq., by a Baptist." 1840.

clouds, which had portended a storm, were no longer obscuring the horizon. The breeze had done its work, and the sunshine of Christian love broke forth with renewed and heightened brilliance.

Dr. Henderson had another work now claiming his care. The first of his Commentaries was leaving the press.* So far from being a crude or hasty production, it had been the result of long, patient, earnest study. We have seen that the book of Isaiah had sometimes formed the basis of his readings with the fourth year's class at College. The more he studied this prophecy, the more he felt that something further ought to be attempted with a view to its sound exposition. Vitringa, who stands out as the Coryphæus in this department, was too prolix to be of general utility. The Germans had turned their attention to the theme; but Rosenmüller and Gesenius, Hitzig and Hendewerk, were all more or less tainted with neology. Ewald, Umbreit, and Knobel, were, at most, only in preparation. Drechsler and Stier had not yet put pen to paper on the subject. In the English language, Bishop Lowth's version was esteemed the standard; but it was far from satisfactory, in consequence of its many needless and conjectural emendations of the text. Jenour had written a work characterized by no little ability, but it was based on the principle of a double sense in the prophetic language. Barnes and Alexander had not yet sent over their contributions from America.† There was not only room, there was a necessity

* "The Book of the Prophet Isaiah, translated from the original Hebrew, with a Commentary, critical, philological, and exegetical, to which is prefixed an Introductory Dissertation on the Life and Times of the Prophet; the character of his style; the authenticity and integrity of the book; and the principles of prophetical interpretation. By the Rev. E. Henderson, D.Ph., etc." London, 8vo, 1840 (pp. 450).

† The Commentary of the former did not appear till my father's was almost through the press: Prof. Alexander's, not till 1846.

for the undertaking of the task by one who for thirty years had devoted himself to the study of the Hebrew and its derived dialects;—one, moreover, who possessed other than linguistic qualifications for the work. Professor Stowe has described the endowments and characteristics requisite for such an enterprise; and few, perhaps, will fail to see, that in more or less perceptible degree, Dr. Henderson combined them all:—

"Who, then, is the good Bible interpreter? The good Bible interpreter is the thorough philologist, the strong logician, the sound theologian. He is endowed with the rare gift of common sense, he has a rich poetic temperament, and an intense sympathy with the Bible writers. He has a large heart, and an expansive intellect, superior to the unfairness of partisanship and the narrowness of prejudice. He is humble in his own eyes, and not puffed up with a conceit of his own attainments; he is willing to learn from every quarter, and has sense enough to know that there is no quarter from which he cannot learn something. He who despises antiquity, or he who idolizes antiquity; he who loves whatever is modern, or he who hates whatever is modern; he who contemns the foreign and adores the home, or he who contemns the home and adores the foreign; he who is in any respect one-sided or unbalanced, cannot be the good interpreter. The good interpreter must love his work, and love and sympathize with his pupils, and love the souls of men; and, above all, must he love his God and Saviour with an all-absorbing, an unquenchable love. He must be a man of deep piety, of glowing faith, and in the continuous enjoyment of the presence and aid of the Holy Ghost. And with all this he must have the gift of expressing his thoughts in a clear, condensed, energetic style; for it is a correct judgment of that great master of Biblical interpretation, John Calvin, '*præcipuam interpretis virtutem in perspicua brevitate esse positam.*'"*

Some four or five years seem to have been occupied in the actual compiling of the volume. The sixth chapter, when completed, was inserted in the Congregational Magazine for Nov. 1837; and it afterwards received only the addi-

* Bibliotheca Sacra. January, 1853.

tion of a sentence or two, the fruit of subsequent reading. The plan of the work consists in a running translation at the head of each page, with notes below in double column. The translation is arranged according to the Hebrew rhythm, wherever the original takes the poetic form; but no attempt has been made to reduce it to anything approaching English verse, as this must have interfered with the maintenance of a strictly literal rendering. The version might easily have been made more elegant; but, if more free, it would have been less faithful. Whatever obscurity may occasionally attach to it by reason of its close adherence to the original, is dissipated on reference to the foot-note, which clearly developes the translator's acceptation of the several phrases, both in their independent and their connected form. He has termed it a Commentary "critical, philological, and exegetical." His *critical* remarks are distinguishingly marked by the steadfastness with which he abides by the ordinary text, where there is a possibility of receiving it as it stands, and where there is no overwhelming amount of MS. evidence in favour of some other reading. In his *philological* remarks, it is generally considered that the predominant feature is the sparing and sober use which he makes of the Arabic. Wherever practicable, he brings out the force of the Hebrew word from instances of its recurrence in other passages and other connections; where he is obliged to have recourse to the cognate tongues, he avoids all far-fetched and fanciful analogies. This circumstance is the more noticeable, because his natural love for the comparison of languages, and for the tracing of etymologies, would have been very apt to lead him astray, had not his good judgment kept a vigilant watch and a tight rein. There was a similar self-restraint in the entire character of the work. In the *exegetical* department, it was his con-

stant aim to evolve, without addition or diminution, the exact scope and force of the prophetic sayings, as at first uttered, and under a full view of the circumstances which attended their utterance. The style is very unlike that of his former productions. It is in perfect keeping with the nature of the work. It is marked by brevity and condensation. If his early collegiate teachings were "exhaustive rather than suggestive," it was not so with his Commentaries. Here he kept closely to the point, compressed his sentences, measured his words, said just what he had to say, and passed on without tarrying to make useful inferences or suggest moral reflections.

Nothing would have been easier, nothing more delightful to him, than to have dwelt on the fulness of spiritual teaching that lies hidden under the inspired words; but such was not his immediate province. His aim was to throw all possible light upon the letter of Scripture, and then leave the preacher or the school-instructor, to extract for the congregation or the class, as he himself did in his sermons, the marrow and the pith, the substance and the sentiment, of any selected text. There are a few who have deemed this and its companion-volumes chargeable with somewhat of "frostiness." If this were so, it arose not from the want of fire and fervour within the author's breast, nor from any lack of sympathy with the sacred writers or their exalted themes. It was with him the result of a settled principle. The principle was one which actuated him in daily life. "Let your moderation be known unto all men" was the rule which he made it his study to follow. If he rarely manifested either exhilaration or depression, it was not that he was destitute of sensibility, it was not that he had learned the art of masking what he felt, but it was because he had learned the happier art of regulating his

emotions. So it was in his expository writings. He deemed it incumbent on him in works of this nature to suppress everything like actual or manifested excitement. The glow of feeling, if allowed to kindle into a flame, might have cast a flickering reflection; and a false light may often be as fatal as a shadow.

On the first appearance of this book, Dr. Henderson did not *quite* incur the "Wo" of those concerning whom "all men speak well." The adherents of verbal inspiration had a new cause of complaint, when they met with a dissertation on Isaiah's style, character, imagery, and diction. The strenuous advocates of a double sense were ready to pronounce the volume heretical, because it did not maintain that the words of Scripture were positively and primarily meant to convey every truthful teaching which they may by any possibility suggest to the mind. Against its writer, therefore, as against Dr. Pye Smith and Professor Stuart, were raised the accusations of "neology," "rationalism," and "gospel-infidelity." But he heeded not these misrepresentations. He could afford a smile at the high-sounding denunciation intended in the following sentence: "Displayed learning is the glittering Burmese chariot, in which Dr. Henderson's Commentary on the prophet Isaiah, is making its wide and desolating way through the Christian world;"—a statement which in no way impugned either the solid attainments of the author, or the general acceptability of his work! The dire effects which were predicated, he saw no ground to apprehend. Nor did he see cause to parry such attacks as these. He knew that so over-violent an effort in throwing the javelin would conduce to the missing of its mark. He knew, what it was better still to know, that there was One who could bring forth his "righteousness as the light," and his "judgment as the

noon-day." Nor was his confidence put to shame. Even humanly speaking, more were they who were for him than they which were against him. Nay, even his enemies were made to be at peace with him; and the pamphleteer, who had hurled the aforesaid weapon, learned to accost him with deference and kindliness.

The popularity of the book was precisely such as its more friendly reviewers had augured for it. Apparently, and in some measure really, too erudite for the multitude of ordinary Bible-students, to the professed scholar it was an invaluable aid. Its sale was slow, but steady; and the course of years has only created for it an unceasing demand. The thoughts, which lie imbedded in it, are so translucent, while so accessible withal, that it requires no great effort to make them appreciable by the untutored mind. "A good critical work," wrote a clergyman, "is to me a great help in the *devotional* reading of the word of God. You get a clear idea of a passage. On that idea you may meditate; and over it you may pray; and then it gets well and effectually into your heart." There were many who read the work in this spirit, and who thus extended its usefulness.

"I am yet expecting," wrote Dr. Eadie, some years afterwards, "another proof of your efficient scholarship in the form of a Commentary on Jeremiah, or some other of the prophets. It would be a noble monument to leave behind you,—an exposition of the entire prophetic scriptures,—so brief, yet so comprehensive—as evangelical as it is scholarly—piety clothed in sound erudition." Such a monument was, in due time, *almost* reared. It was in further progress when the above note was penned. But the tracing of its elevation must come into notice under mention of a later date.

Amid labours so many, and studies so profound, it was needful that there should be seasons of relaxation; and for one who in younger life had been so constant a traveller, it was necessary that there should be an occasional change of scene. Every summer was devoted to one or more longer or shorter tours. Sometimes the excursion was one that combined profit to others with pleasure to himself. The Missionary, Bible, and Tract Societies, repeatedly employed him to join their deputations to the provinces; and one such embassy he undertook in behalf of the College-funds. Everywhere he met with the most cordial reception and unbounded hospitality. It is difficult to select instances where so many abound. The following contains a practical teaching which renders it worth recordal. Writing from Kendal, he says,—

"I think I mentioned the kindness of the 'Friends.' It exceeds all I have ever experienced elsewhere. All the trips I make this week cost the Society nothing; and Mr. B——, a quaker at whose house in the country—a little paradise—I dined the other day, is to drive me and pay all my expenses on my route to Orton, Appleby, Kirkby Stephen, Brough, and Sedberg. What an example to our friends throughout the country who have horses, time, and money at their command!"

It was not the rich alone who showed their love to the Bible cause:—

"We went to Brough yesterday, where we held a meeting in the evening. Before going to the meeting, we called (by invitation) on a working blacksmith, who was confined to his house with a broken leg. He handed to us his annual subscription of *a sovereign*. The Bible Society (he said) was '*grand, grand!*'"

Many were the new friendships that were formed upon these tours; many the old ones that were renewed and ratified:—

"Mr. Charlesworth, who attended all the meetings, drove most of the way to Ipswich with me. In Ipswich I found the aged patriarch

Mr. Nottidge sitting up for me at half-past eleven o'clock. He has built a noble mansion for himself in the antique style, since I last slept under his roof twenty-one years ago. I am to be his guest, at least at night, during my stay in this part of the country. This morning I had to expound to 'the church in his house.'"

A few days afterwards, he writes:—

"At the close of the meeting at Wickham Market, as I was about to leave, a Mrs. C—— came up and shook hands with me,—one of my Copenhagen hearers *thirty-three* years ago!"

His anecdotes from abroad had to be told again and again. To himself, their repetition, when long continued, became at times a little wearisome. But the interest excited by them gave the stimulus which the speaker needed, by reminding him that to most of his hearers the intelligence was new. His conversational powers were much taxed, but his fund of details was not easily to be exhausted. Reserved by nature, he had to be drawn out; but he soon followed the lead, when the initiative had been taken. Never did he obtrusively bring forward his reminiscences in the parlour; never did he, through false modesty, hold back the particulars which a social circle expressed the wish to hear. He bore in mind that he had to speak of what he had seen, and of what he had received, rather than of what he had done; and this recollection quickened him to the telling of it. Others would have surpassed him in the point and power with which they might have given the narrative; but none could have excelled him in the artless straightforwardness and unassumed simplicity with which he told his tale.

A visit which he paid to Wales was connected with an engagement to preach for a few weeks to an English congregation at Ruthin. It was prior to the erection of the chapel in that town; but he and his family, who had been

kindly invited to accompany him, were received beneath the hospitable roof of those who were the chief promoters of the rising interest. The morning service, held in the Welsh chapel, was conducted in both languages—short prayers and addresses being delivered alternately in Welsh and English. The afternoon service was entirely in the latter tongue. Eager to turn to account a theme that was engrossing the attention of the neighbourhood, he availed himself of the holding of the Assizes to preach a sermon suggested by that event. Having pre-intimated his design, there was much speculation as to the possibility of his preaching an Assize-sermon without having been "appointed" to the duty! But this was no insuperable difficulty to one who held his office as from on high, and not from men. "What shall I do when God riseth up? and when He visiteth, what shall I answer him?" was the appropriate text on which he founded his discourse, and based its searching appeals.

There were other occasions, on which his tours were undertaken for mere recreation. Thus it was that he visited Ireland and Scotland. Before the year 1840 had arrived, he computed that he had gone over 80,000 miles; and he had considerable distances yet to traverse before he laid down the pilgrim's staff. His admiration of scenery was in no way abated by his remembrance of what he had beheld in distant lands. He was not one of those who always throw a shade on the present by invidiously calling up some memory of the past. He was fully alive to the variety which is discernible in the works of nature, and he knew how to seize on what there was of novel in every landscape which stretched before him. If the barrenness of some Icelandic scenes had conveyed to his mind a peculiar sense of the desolate and the terrific, he derived

from the bleak mountain-scenery in the Isle of Skye an impression of the grand and the sublime.

Sligachan Inn.

"Yesterday morning having the promising appearance of fine weather we started at an early hour in a gig. (I say *we* and *our*, my companion being a Mr. McD——, of Stirling, a well-informed and agreeable traveller.) Reaching Kilbride, we rowed over a loch or large inlet of the sea, till we came near to Dr. Macalister's, where two of our steam-boat companions were to join us. The Doctor (M.D.) accompanied them to the boat, and gave us a pressing invitation to return with them in the evening, and take our beds for a night or two at his house; but learning that besides our two friends, there were four other gentlemen quartered upon him, we persisted in refusing to accept his hospitality. The two friends just referred to were the Rev. Charles W——, minister of the Free Church at ——, and Mr. ——, a nephew of the late celebrated Dr. Chalmers; both truly Christian men. Mr. W—— performed family-worship for us at the Inn,—he not suspecting that I was a minister, though we had had much religious conversation.

"After rowing round a bold projecting shore, consisting chiefly of rugged cliffs and dark caverns, we came to the Spar Cave, which we entered with lighted candles, and found to be a most enchanting place. The entrance to it is 30 feet in breadth, 500 in length, and 100 in height; the passage beyond is 7 feet wide, and 15 or 20 high:—60 feet of its length are level, 50 have a steep ascent; then a level of a few feet. During the ascent of 28 feet further, the sides are white as ice. From a breadth of 8 feet, covered by a bright and dazzling vaulted roof, sustained on the right by a grand Gothic column, the passage expanded, as we advanced, to 10 feet in width and 40 in height, and terminated in a magnificent saloon of surpassing splendour, nearly circular, and of 20 feet in diameter,—its walls entirely composed of sparry incrustations, brilliant and sparkling as diamonds polished by the art of the lapidary. In the bottom is a pool of pellucid water, 5 or 6 yards broad, and 6 feet in depth, surrounded by the most fanciful mouldings, resembling white marble.

"Having drunk a horn of the cold water, and having sung 'God save the Queen,' which resounded magnificently through the cave, we re-imbarked, and after a row of four or five miles we landed, and proceeding about 300 yards up the rocks, descended to Loch Corriskin, a fresh-water lake of two miles in length, and surrounded by a region of the most dreary barrenness of any I ever saw in all my wanderings. Almost overhead beetle high precipitous mountains, the tops

of which are cut into all imaginable fantastic shapes; while at our feet lay the lake, from whose mirror-surface reflected in the most perfect manner the shadows of the surrounding mountains. I can *literally* adopt the lines of Sir Walter Scott in his 'Lord of the Isles:'—

> "'—— many a waste I've wandered o'er,
> "'Clombe many a crag, cross'd many a moor;'—

But I can add,—

> "'A scene so rude, so wild as this,
> "'Yet so sublime in barrenness,
> "'Ne'er did my wandering footsteps press,
> "'Where'er I happ'd to roam.'

Having scrambled over the granite blocks to the upper end of the lake, we returned to the lower, when our two young friends took to their boat, while I and my Stirling companion ascended with great difficulty a mountain pass above the surface of the lake; and our guide, after pointing out to us this solitary Inn, left us to pursue our way.*

Dr. Henderson's foreign travelling was by no means at an end. Two of his visits to the Continent need a special reference. The first was in 1843, when he resolved once more to visit Copenhagen, that he might give his daughter an opportunity of seeing the metropolis in which she was born. It was no small privilege to be conducted thither under the guidance of so experienced a traveller and so kind a father. A few particulars of the tour must be given from personal recollection, as there is in this country no other source whence to obtain the testimony. It was only three weeks that were devoted to the entire journey. *Viâ* Hamburgh, we proceeded to Kiel, and thence hired a conveyance to take us on a visit to the interior. The road was heavy, and the travelling slow, until we approached Altenhof, where the enterprising spirit of Count Reventlow had

* The above letter is inserted out of chronological order. It is dated July, 1848.

effected a signal improvement. After emerging from the shadow of the plantation which bounds his estate, we soon caught sight of Eckernfiörde, as calm and tranquil then as were the glassy waters on whose shore it lies, but destined, ere some six years had sped their course, to be the scene of tumult and conflict far more dire than was ever exhibited by the fiercest tossing of those Baltic waves. Another three and a half German miles brought us to Schleswig, which was our point of destination. But here my father was disappointed of attaining the main object of his visit. He had hoped once more to see his already aged friend, Dean Callisen. But the latter, who had succeeded to the office of General-Superintendent Adler, was absent on a visitation of his parishes. These were seventy in number, and among them he had to perform an annual circuit. His absence at this time was felt to be a privation; for hope had dwelt ardently on the expected interview. A moment's silent regret gave place to a successful effort to make the rest of the evening pass cheerfully away. Full well my father knew each point of interest in the surrounding scenery. He could indicate the millenial-aged church of Haddebye, on the Sley's further bank; could note the direction in which lay at a distance Flensburg, the cradle of the Anglo-Saxon race; and then he could draw attention to the imposing frontage of the Gottorp Palace, within whose walls he had been so often honoured with a welcome, but from which the venerable Landgrave had long since passed away.* There is no doubt that many a friend of the Bible Society in Schleswig would have been glad to form my father's acquaintance; but he had now no errand to warrant his visit, and he was one whose native modesty

* In 1836, Frederick of Hesse succeeded his father as Stattholder of Schleswig-Holstein.

shrank from aught that might savour of intrusion or forwardness.

Retracing our steps to Kiel, we took the steamer for Copenhagen, which we reached at an early hour on Thursday, August 10th. The morning was spent in a round of visits. The principal were to Mr. Hammerich, one of my father's earliest friends in Denmark; Mr. Matthiessen, a Moravian minister, whom he had known at Uddevalla; Mr. Boësen (S. T.), an early friend of the Bible cause; and Bishop Mynster, whose son and daughter took us to see the far-famed "Lady-Church." It was intensely interesting to watch the meetings with these early acquaintances. To some there had been no announcement of the visitor's name. Hence the sudden changes of expression which that day were beheld in swift succession on many a face;—first, the vague look of a polite but distant salutation—then the bewildered expression of enquiry—the momentaneous bursting forth of a long-eclipsed remembrance—the searching gaze of incredulous surprise—and, at length, the beaming smile and cordial embrace of joyous recognition. Invitations poured in on every hand, and each evening found us guests at some hospitable board.

On Friday morning, the Rev. Peter Hammerich conducted us to such of the wonders of the city as were of recent date;—the Thorwaldsen Museum, then nearly finished, and receiving its final decorations; the chef-d'œuvres, which, at the Palace in the Kongens Ny-Torv, were waiting the time of their removal to the new building; and next in point of interest, the private studio of the venerable artist.* My father would have been glad

* The great sculptor was at that time in his seventy-fourth year. He died within the course of the next twelvemonth.

to exchange a word or two with him about his paternal island; but he had just gone out for a morning's stroll. On his table lay the glasses he had been wearing, and round the room were suspended a few choice paintings, such as even the eye of genius could admire. The afternoon was spent at the country-residence of the English Chargé d'Affaires, P. Browne, Esq., a warm friend of the Bible and Tract Societies.

On Monday, my father renewed his acquaintance with the well-known author, Herr Christian Molbeck, who conducted us through the spacious saloons of the "Royal Library;" and after a visit to Professor Martin Hammerich* and his lady, we went by invitation to dine at the episcopal residence. The Bishop had been well described by Mr. Hamilton, who in his work on Denmark, thus writes: His was "one of the most dignified figures and one of the benignest countenances I had ever seen. Save the warmth of heart, and dignity of character, and holiness of life, manifest at the first contact, there had been nothing to remind me that I was in the presence of the Primate of Denmark and a renowned divine." The same cordial urbanity and unpretending affability marked the entire family, though with variety of characteristic expression. In the Bishop himself there was a pleasantly contemplative quietude of manner;† his lady, on the contrary, evinced so much

* Author of "Om Ragnaroksmythen og dens Betydning i den oldnordiske Religion," Copenh. 1836, a mythological work favourably noticed in the note to Mallet's "Northern Antiquities" in Bohn's Antiquarian Library, p. 484.

† "Selbst seine Begeisterung," says P. L. Möller, in allusion to his writings, "brennt nur wie ein ruhiges, in der Reflexion abgekühltes Feuer" (see Preface to Oersted's "Naturwissenschaft in ihrem Verhältniss zur Dichtkunst und Religion." 1850). So far as the description can be accepted as complimentary, it may be received. The *ruhig* may be admitted; the *abgekühlt* may be regarded as a doubtful epithet.

of enthusiastic vivacity as made it hard to believe she was a Dane. This energy of spirit and manner was fully inherited by the younger daughter, to whom the English language had become an object of study, and who was making herself acquainted with its literature. The elder daughter was present with her husband, a zealous clergyman who was ready to supply my father with the information he craved as to the progress and aspect of Christianity throughout the length and breadth of the land. The royal patronage, it appeared, was still extended to the Bible and Tract Societies; and Queen Caroline Amelia warmly befriended their efforts.

The guests at the Bishop's table were numerous. Most conspicuous, by reason of their shining and well-merited tokens of honour, were a Norwegian Justiciary, of high repute, who was on a visit to the Danish capital; and the late Professor Hans Christian Oersted, who had that year received his degree of M.D. from the University of Erlangen. He had long been a friend of Bishop Mynster, though their views on some weighty points by no means harmonized, and though they were at one time brought into the collision of a public controversy. Oersted's "Geist in der Natur" could not but be regarded by the Bishop as containing sentiments that leaned toward Pantheism, or might lead to it; and the theologian, when he contended for the provisional suspension of some of nature's laws in consequence of Adam's fall, was not likely to meet with sympathy from the philosopher, who, while he believed in "the love-message of Christianity," held the laws of nature to be eternal and unchangeable.

All such points of dispute, however, were kept in abeyance at this festive board. The conversation was extremely animated, but the variety of languages spoken, and the pre-

dominance of the Danish, rendered it impossible for me to gather much of what was passing. One incident contributed to the afternoon's amusement. When the ladies and gentlemen had, according to usual custom, simultaneously retired to the drawing-room, their host fetched a volume from his library, and begged to invite attention to an article which he was about to read for their edification. It proved to be a biographic notice of my father, inserted in the "Neueste Conversations-Lexicon für alle Stände." After a passing but eulogistic reference to his Bible labours and geographical observations in Iceland and Russia, there followed a statement to the intent that he had been attracted to visit the Indians of South America; that, together with the eminent painter Choris, the fellow-traveller of Otto von Kotzebue, he had in the year 1827 undertaken a journey among those tribes; but that in 1828,—on a specified day of a given month—he and his companion had been beset by robbers, and barbarously murdered, on the high road between Vera Cruz and Xalapa. To most of the listeners the intelligence was as novel as it appeared mysterious. To my father it was no new discovery. His obituary, founded upon this article, and inserted in a Danish periodical, had been forwarded to him by a friend in London some four years earlier. He had written a letter to Dean Callisen on the subject, and had prefaced it with the words, "Erschrecken Sie Sich nicht, mein theurer Freund; ich bin kein Gespenst;"—("Do not be alarmed, my dear Friend; I am no ghost!") The Dean had sent an answer to the following effect:—

"It is long, my dear Henderson, since any letter caused me so agreeable a surprise as the one received from you yesterday evening *vid* Christiansfeld. God be praised that the tragic account of your fate in America is utterly unfounded. The rumour had spread in

various quarters, and when it had found its way into print through the medium of that otherwise very excellent (*dem übrigens sehr guten*) Conversations-lexicon by Brockhaus,* it seemed a duty no longer to withhold it from the public in these parts, who take so deep an interest in all that concerns you." . . . . . .

The origin of the false report was subsequently traced. A gentleman from South America informed us that the story was true so far as it regarded the painter, and that *a* Dr. Henderson had shared his fate. The inference that it was *the* Dr. Henderson, already known as a traveller, was by no means unnatural. The inaccuracy seemed startling enough, when the Bishop placed it thus vividly in contrast with the actual truth. But as a single error, and pertaining to the life of one among earth's millions, it was not a disclosure which could in any way affect the value of the Lexicon in question. Its merits or demerits could not rest on so narrow a base.

After a visit to the Rosenborg Slot, a palace-museum of National History, we went by steamer on Tuesday afternoon to Elsineur, where the whole of Wednesday was spent in calling on such as yet survived of my father's Sabbath-congregation, and of his week-day pupils. The same hearty welcome attended his steps here as in the metropolis; though not, for the most part, the same astonishment, as the news of his visit to the country had already reached. Changes many, and great, my father here perceived. The old had passed away; the middle-aged were creeping into years; the young had grown beyond all knowledge. But to dwell on this would be only to rehearse an ordinary tale.

By Thursday's earliest boat we returned to the capital,

* It does not follow that this Encyclopædia was the *first* to contain the error. Certainly it was not the *last*, for one of 1850 gives the same information.

expecting a few quiet hours to prepare for our final departure from Copenhagen. But far otherwise was our time to be employed. No sooner had we landed, than two gentlemen accosted us, handed us into a conveyance that was in waiting, and drove us to the Inn, at which we had taken up our quarters. Having reached our room, Professor Finn Magnusson (state-counsellor), and T. G. Repp, Esq., (well-known as an author and grammarian), both natives of Iceland, proceeded to unfold their errand. In the name of some of their younger fellow-countrymen, who were resident in the Danish capital, and pursuing their studies at the University, they read the following address, of which they presented two copies, one in Icelandic, and the other in English :—

"Right Rev. Sir, Dr. E. Henderson,—In addressing you, as a renowned and kind friend of our fathers, our native island, and ourselves, having for some time lost sight of you, our mind is immediately directed to your native country. No doubt, your nation is much mightier among the nations of the earth than ours, but still we think there is some resemblance in the national character, as there is likewise some similarity in respect of soil and climate. We have also had frequent intercourse with your nation and found there trusty and kind friends and support, which we always are happy to bear in mind; among these may be mentioned the illustrious Sir Joseph Banks, through whom the generous kindness of Britons first was shown to Iceland. And now—when we address a man who by piety and humanity has established for himself a lasting memory with our countrymen, who has there strengthened the kingdom of God and propagated His holy word, and moreover given our nation such a testimony before other nations, and more specially before that one, with whom we wish to possess a fair reputation—which is a double spur to us to render ourselves worthy of such a testimony—nothing can be more natural than to recollect, that this man also is a Briton.

"On this account we carry to you, Right Reverend and worthy Sir, a unanimous and cordial address of thanks in behalf of ourselves and our parents, of whom every one, high and low, still recollects, and will with love and respect long remember your journey in

Iceland; but your short stay in this city prevents us from showing our gratitude in any other way than by a plain address in writing, which under other circumstances we should have wished to evince in such a manner, as might have been better corresponding to your high merits and to those feelings, by which we are animated.

(Signed) "In fidem translationis,
"F. MAGNUSSON.
"THORL. GUDM. REPP.*

"*Copenhagen, the 17th August*, 1843."

We all continued to stand round the table while speeches of presentation and of thanks were duly made.† Counsellor Finn Magnusson then kindly offered to take us over the Museum of Scandinavian Antiquities. Had time permitted a leisurely survey of its stores, it would have been a surpassing treat to effect it under the guidance of an escort so celebrated for his antiquarian knowledge; but the merest glimpse was the utmost that we durst take. In the meanwhile, the Icelandic students, apprized of the direction in which we had gone, met us in groups of five, six, or more, tendering to my father their most respectful salutations as they passed. After a few hurried visits to take leave of the friends to whom such an act of courtesy was due, we returned to the hotel, but not to quietude. Ever and anon a new face was ushered into the room, as one young Icelander after another arrived to testify his esteem. Various were the pretexts of the callers, but all were actuated by the same kind and grateful feeling. One had a book to present. Another introduced himself as the son, or the brother, of some one whom my father had seen

* The Icelandic copy has thirty signatures in addition to these.

† It is perhaps but right to mention that the proof which my father had given of continued remembrance, by giving to his child (who was born on the Anniversary-day of the British and Foreign Bible Society's formation) a name commemorative of the Ultima Thule, which had been most peculiarly his own sphere of Bible-labour, was referred to with gratification and interest.

and known in one or other of the Icelandic districts. Among them was a son of the Sysselman Thorlacius, of whose family mention has already been made. It was with the greatest difficulty, that we contrived to be in readiness for the afternoon-steamer. As soon as we stepped on board, we found not only Professor and Mrs. Martin Hammerich waiting for a farewell-glance, but also two of the Icelanders whom we had already seen,—handsome specimens of their race, tall, fair, florid, frank-looking, with intelligence and animation in their beaming eyes. They had come to the vessel in order to announce that their companions would be on the promenade which skirts the entrance of the haven, and would thence offer their parting recognition. With this final demonstration closed the excitements of that long-remembered day. The recipient of these honours bore them with his usual outward calmness; but he spoke words of gratitude, and he was one who felt more than he expressed. He loved the island on which he had spent so many happy hours; and the tribute, offered by her sons, he accepted with unmixed pleasure, because he accepted it as a kindness, and not as a due.

We returned through Kiel to Hamburgh, where my father preached twice on the Sunday at the English chapel. The following day we visited the Booth family at Flodbeck, lingered awhile beside the poet's grave at Ottensee, and spent the evening with a family who had once belonged to my father's charge at Gottenburgh.

In the following year, the wanderer trod new ground. His attention had been drawn to the condition of the Vaudois churches. It was thought by some in this country that memorials, in behalf of the Protestants in the Piedmontese valleys, should be presented to government, soliciting an interference to gain from the Sardinian court the

removal of certain minor grievances, to which they were still subjected from their Romanist neighbours; such as, the interruption of their services, the limitation of their traffic, and the frequent (though not legally-sanctioned) entrapment of their children into the convent. A local investigation as to the merits of the question appeared needful. Kindly furnished by Sir Augustus J. Foster with a letter of introduction to the British Ambassador at Turin, Dr. Henderson dedicated the summer of 1844 to Piedmont. He visited the fifteen parishes, into which the Vaudois territory was then divided; conversed with the clergy; instituted every needful enquiry; and returned home with the conviction, that while the influence of England was invaluable as a safe-guard, this influence, to be permanently efficient, must reserve its more active manifestations till the hour of need. Hence he urged Protestant Christians to keep a watch over these churches, so as to be "constantly on the alert, and ready on the first symptoms of a determination to crush the Vaudois, to come forward and rouse the British Lion in their defence," but yet reminded them that it would be most unwise to have recourse needlessly to diplomatic intervention.

"The Vaudois themselves have no desire that foreign states should so interpose, except in case of dire necessity. They are accused of reposing that confidence in other potentates, which they withhold from their own; but it is a fact which cannot be placed in too broad a light, that they have never, in a single instance, compromised their character for loyalty to their Sovereign, and have carried on no correspondence with foreign powers, since the time of the great persecution, when they were threatened with utter extermination. Whatever movements have taken place in their favour, have been purely the result of the spontaneous feelings of humanity, justice, and Christianity, excited from without."*

* "The Vaudois: comprising observations made during a tour to the valleys of Piedmont; together with remarks, introductory and inter-

The wisdom of non-interference was confirmed when Charles Albert of Sardinia issued the edict of 1848, whereby he granted to the Vaudois an equality of civil rights and a participation in university privileges.

The tour of the parishes was effected by Dr. Henderson on foot—a circumstance which evinces the vigour he retained at sixty years of age. It would be superfluous to enter on details, which have been laid before the public at a comparatively recent date, and are accessible to such as desire the perusal. Two extracts only shall be made:—

"July 24th.—At the early hour of 5 o'clock I set out for Rodoret, on my way to Prali, accompanied by Mons. Canton, who kindly offered to be my guide through the intricate and difficult Alpine region which it was necessary to pass. We began immediately to ascend, but after a short time we descended again into the vale of Salsa, and then commenced the ascent of the mountain so called, which I found more rapid and fatiguing than any I had yet attempted to climb. That of Montanvert, near Chamouni, is nothing to it. For about an hour, we were sheltered from the rays of the sun by the thick forest of pines which covered its northern side, but after we had got about half-way up, they gradually became thinner; the mountain became more steep, and the heat more oppressive. Having every now and then resolutely forced our way upwards for a few minutes, we were compelled to sit down to rest on the stones, or the roots of trees—the ground being too damp from the copious dews of the preceding night to render it prudent for us to recline upon it. It was specially during these intervals of repose that I enjoyed the company of Mons. Canton. We sat and surveyed the mountains and valleys, the hamlets and cottages which comprise his parish, and talked of the value of souls, the preciousness of the Bible, the wonders of redemption, and the adaptation of the Gospel to relieve the woes and supply the wants of fallen humanity. The scenes and transactions of former days in the regions before us also furnished interesting themes of conversation. It was this very mountain of Salsa that the Vaudois crossed and re-crossed when forcing their way back to their native possessions. Every mountain, valley,

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spersed, respecting the origin, history, and present condition of that interesting people. By E. Henderson, D.D." London, 1845; pp. 262. (Pref., p. vi.)

ravine, defile, river, torrent, village, and field, has some tale to tell of the endurance or the bravery of the persecuted. The sound of the wind acting upon the rocks is construed figuratively, not superstitiously, into the sighs and groans of the ancient martyrs. Some time before we reached the summit, the trees entirely disappeared; we lost at length every vestige of a path, and were frequently obliged to creep up on our hands and feet—so steep and slippery was the grassy ascent. When we had ultimately gained the highest point, we lay down and enjoyed the interesting prospect. Around us, rhododendrons and forget-me-nots were scattered in great profusion. Deep in the valley before us lay the village of Rodoret, and high up to the west the Balma Alp, the sides of which were covered with snow. Beyond Rodoret lay the mountain-ridge of Galmon, which separates the valley of the former name from that of Prali; while, towards the east, the Alps in the direction of Angrogna crowded into the prospect.

"We now descended by a very steep pathway, which led us through a sterile and uninviting region to Rodoret, where we spent some time with the pastor, Mons. Daniel Buffe. On enquiry, I found that he had been only a few months in this remote and lonely village. The church was formerly annexed to that of Prali, the minister of which had to walk to this place in winter among the rugged precipices and frozen snows—almost every step he took being at imminent risk of life. To enable them to climb the icy pathways with anything like safety, the Vaudois wear clogs under their shoes, the soles and heels of which are studded with spikes more than an inch long. Mons. B. showed me a pair which he uses when he goes to visit his people during the winter months. The inhabitants of this parish are poorly off for the necessaries of life. The little patches which they cultivate on the sides of the mountains are often swept away by avalanches; and even when their crops of maize, rye, and potatoes, are suffered to come to maturity, the harvest is anything but luxuriant."—Pages 185—187.

It was not long that the young minister of Rodoret was spared to continue his labours. His life was early brought to a termination by the very danger intimated in the foregoing paragraph. The storms of the next ensuing winter brought down the fatal avalanche that destroyed the pastor's house, and buried father, mother, child, and servant, beneath the ruins.

The second extract shall have reference to the minister of Pramol:—

"July 26th.—It was noticed at the close of a former chapter that I went from St. Germain to visit Pramol, the only remaining parish in which I had not been. The path is equal in steepness to that leading up to Rora, and consists of a zig-zag almost the whole length. In many parts it is paved with large stones; in others, it is cut out of the rock. It got dark before I was more than half way up; but the cheerful and interesting conversation of the pastor, Mons. Jacques Vinçon, made me forget, in some measure, the fatigue of the ascent, and the gloom in which we were involved; though it was not till after numerous stoppages for the purpose of taking breath, that we reached the summit. The distance does not exceed four miles, but the journey is equal to eight or ten on level ground.

"Mons. V. has been upwards of twenty years minister of this parish. He is a man of very considerable information, and zealous in the discharge of the duties of his office as pastor, besides which he holds that of Secretary to the Ecclesiastical Board. He is fifty years of age, and still equal to the numerous journeys which in both capacities he is called to undertake on foot. From all I could learn, he has quite a helpmeet for him in Madame Vinçon, whose acquaintance I had not the pleasure of forming, owing to her indisposition at the time of my visit. She is a native of Switzerland, but previous to her marriage had spent some time as a governess both in London and in the family of an Archbishop in Ireland. The pastor took great delight in telling me of the good she does in the parish by dispensing medicines among the sick, and contributing in various ways to the happiness of the inhabitants.

"It was touching to hear of the kindly attentions which the parishioners show to one another in all cases where assistance is required. If any of them is sick, his neighbours bring him bread and wine, and supply his lamp with oil at night. They also cheerfully take their turns in sitting up with him. If any of them happens to want help in getting in his harvest, or doing any pressing work, he has only to ask those who are near him to lend their aid, and he never meets with a refusal. Nor is he backward in his turn. What they do for him to-day, he does for them to-morrow."—Pages 224, 225.

Dr. Henderson afterwards heard that the kindness of the people found occasion of exercise toward their faithful

and beloved teacher. Persevering in his toilsome and peril-fraught journies, Mons. Vinçon met with an accident, which especially at his age might have proved serious. Ice and snow were on the ground; his foot slipped; and the fall involved the breaking of a limb. The ready help of his parishioners was called forth in his behalf; and with loving hands and stalwart arms, they bore him along the rugged winding steeps which had to be traversed ere they could reach his mountain home. What is the arduousness of the pastor's life in England, when contrasted with the labours and risks incurred amid the steep declivitous paths that lie exposed to the foaming torrents and fearful *tourmentes*, so abundant even among those lower ranges of the Cottian Alps?

While in the valleys, Dr. Henderson promised to interest his Christian friends in raising a sum of money in behalf of the "Pastor's Circulating Library" at La Tour. On his return to England, he called on a number of those likely to contribute toward the fund. A few additional sums were sent in by way of response to the appeal inserted in the published account of his journey. In larger and smaller amounts, an hundred pounds were gathered. This sum was duly forwarded to Piedmont; but as the acknowledgment, inserted in the Evangelical Magazine (March, 1846), may not have met the eye of some contributor who will examine these pages, it seems desirable to insert it:—

"Mr. Editor,—You are perhaps aware that I collected £100 from Christian friends, which I remitted early in June last to the Moderator of the Vaudois churches in the valleys of Piedmont, to be appropriated for the formation of a library for the common use of the pastors. Never having been able to obtain any satisfactory information respecting the safe transmission of the money, I at last forwarded a letter through a private channel to my friend, the Rev. Jean Pierre

Revel, of Bobi, rom whom I have just received the following reply. Your insertion of his letter in the Evangelical Magazine, will greatly oblige, my dear Sir,

"Your's very truly,

(Signed) "E. HENDERSON."

"Dearly beloved and greatly honoured Brother in Christ,—Your welcome letter of the 25th ult. has just reached me. While, on the one hand I am extremely sorry to find that you have never heard from us relative to the reception of the very liberal benefaction to our pastoral library, I cannot but rejoice, on the other hand, that the miscarriage of our letter has proved the occasion of conveying to me a direct communication from you.

"If, beloved man of God, you took back with you from our valleys a favourable impression respecting us, permit me to assure you that there will remain in our recollection and our hearts a lively sense of your Christian love towards us, which we shall not fail to express in our thanksgivings and prayer to the Lord of salvation, and the Author of all grace and love. This, at least, I do in my own name, and in the name of many of my brethren.

"But to come to the point of information which you request respecting the £100 which you had the kindness to collect for us. The Rev. Mr. Bonjour, of St. Jean, received your kind letter dated in June last, and forwarded it to our Board. His brother, the Moderator, then drew for the above sum, and we immediately despatched an official letter to you, intimating the same, and giving expression to our deep sense of gratitude towards you and the dear friends by whom it was contributed. The ministers next assembled to deliberate on the best mode of applying the money, so as most speedily to effect the formation of our pastoral library. A committee of three of the pastors was appointed, consisting of the Rev. Mr. Bonjour, of St. Jean, the Rev. Mr. Bert, chaplain at Turin, and the Rev. Mr. Meille, tutor at the College.

"Soon after this, on my proceeding on a journey of two months into Switzerland, I was commissioned to institute special enquiries respecting the works of the fathers and the writings of the reformers. This I did at Geneva, Lausanne, Neufchatel, and especially at Zurich, where I fell in with an old friend, who had been a fellow-student with me at Berlin. He is now a bookseller in the last-mentioned town, so that matters are in good train for the formation of the library.

"I am utterly unable to account for the loss of our letter. We must truly have appeared very negligent and ungrateful, if it had

not been for the Pauline ἀγάπη deeply diffused through your heart, that love which thinketh no evil, beareth all things, hopeth all things, endureth all things. Under the sure and cheering shield of this bond of perfectness I place myself with you and your friends, while I once more express the grateful feelings which I cherish towards you in Christ Jesus.

"The sixth of this month was a delightful solemnity in our church, being the day on which the new house of God at Rora was dedicated.* The weather was remarkably favourable, and the service, which was highly edifying, was conducted in the presence of all the Vaudois pastors; and many of the inhabitants of the neighbouring parishes united with their brethren at Rora. After the dedication, the Lord's Supper was administered, and all returned joyful and refreshed.

"At present, nothing remarkable has occurred among us. The gospel of the grace of God is gaining an entrance, slowly indeed, but everywhere palpably, into the hearts of our people. For this we cannot sufficiently thank God, as well as for the numerous benefits conferred upon us by friends in foreign lands. We beseech you, dear brother, to assist us in this respect by your prayers, and forget not specially to remember before our heavenly Father your very gratefully and cordially attached brother in Christ,

(Signed) "J. P. Revel, *Moderator Adjunct.*

"*Bobi, Jan.* 14, 1846.

"Rev. E. Henderson, D.D."

The attachment which Dr. Henderson felt for the Vaudois cause brought him into correspondence with several of the most noted and zealous of its advocates. But it was for a brief season only, that he was able to

* There had long been an urgent need for the erection of this new church. Colonel Beckwith, the well-known "Bienfaiteur des Vaudois," whose picture is in every pastor's house, and his name graven on every peasant's heart, was representing to some friends the miserable condition of the old dilapidated building, when a little child who was present ran to fetch a small coin, and putting it into his hand, said, "Here is this, Sir, to build the church of Rora." That two-sous piece formed the beginning of the enterprise. (See the Christian Remembrancer for 1845.) When my father was in the Valleys, the ground was being cleared for the foundation. In eighteen months, according to the date of the above letter, the edifice was complete.

manifest the interest which, even to the last, was never extinct. The remembrance of the Pra del Tor and the Balsille was as firmly cherished by him as the recollection of Icelandic Geysers or Caucasian heights.

A few months' hard work, after his return to this country, found his "Minor Prophets" ready for the press; and the new Commentary* speedily followed the new book of travels. This field of Biblical labour had been well-cultivated in separate allotments; but, as a whole, it was in a great measure unoccupied, save by those who had written on the whole Scripture or the whole prophetic canon. Among English annotators, Newcome stood almost alone as the expounder of the entire series. The Germans, for the most part, had individually limited their attention, as did Dr. Pococke, to some three or four of the lesser prophets. The eminent commentators of America had left the theme untouched.

The same principles, on which Dr. Henderson had written his "Isaiah," guided him in the study of "the Twelve." Each of the prophetic treatises is prefaced by a page or two on the biography and distinctive characteristics of its inspired writer. The concise and figurative diction of Hosea—the fluent and finished style of Joel—the minute and vivid groupings of Amos—the perspicuity of Obadiah—the straightforward simplicity of Jonah—the combined energy and pathos of Micah—the rich and varied elegance of Nahum—the boldness and originality of Habakkuk—the solemn and forcible expostulations wherewith Zephaniah seconds the testimony of preceding and contemporary prophets—the pointed interrogations of

* "The Book of the Twelve Minor Prophets, translated from the original Hebrew, with a Commentary, critical, philological, and exegetical, by E. Henderson, D.D." London, 8vo, 1845 (pp. 463).

Haggai—the diversity between Zechariah's narrative style and the poetic prophecies which occupy the later half of his book—and, finally, the spirited expostulations of Malachi,—these, in succession, are brought to view, together with those more latent peculiarities of dialect and construction which present themselves only to the eye and ear of the Hebraist. The amount of learning brought to bear upon this work surpasses even that which had been manifested in the earlier Commentary, while yet the transparency of the notes is such, that although an acquaintance with the original language is needed to follow out the reasoning, it is not essential in order to gather up the result. Its popularity among the students of the sacred text has been fully as great as was that of his "Isaiah;" —among the Americans, even greater.

It was in 1845 that Dr. Henderson sought and found a spiritual home at Union Chapel, Islington. Since the close of his Jewry Street labours, his pulpit-engagements had become comparatively few. On leisure Sabbaths he had gone as a hearer from one sanctuary to another. His students, as we have already been told, reaped a benefit from the plan; but he did not find it beneficial to himself, nor did he think it a generally desirable system. When, therefore, his family were uniting themselves to a church nearer at hand than the one to which they had formerly belonged, he resolved to join the same fellowship, and to attend the ministrations of the Rev. Thomas Lewis and the Rev. Henry Allon. The former had long been, and the latter soon became, his friend. It was a somewhat remarkable fact that the church under this joint pastorate soon had at least six or seven ordained ministers enrolled at one and the same time among its members. Dr. Henderson's attendance at the Sabbath-services was regular,

when no preaching-duty took him elsewhere. In the week he was often found in his place, sometimes at the Lecture, sometimes at the Prayer-meeting, though it was seldom that he could spare both evenings in the week.

The years 1846 to 1849 found him busy in preparing material for his next expository work. They were marked by no event of peculiar interest. A slight attack of paralysis, the premonition that a fatal disease had commenced its work of ravage, obliged him to seek frequent change of air. His winter-vacations had mostly to be spent on the sea-coast; his summer-recesses on the Continent. The frequent mention of "the holy coat" turned his thoughts to Treves; and while he deplored the superstition abounding in that stronghold of Romanism, he wandered with interest on the banks of the Moselle, and among the remains which testify to the handiwork of Roman colonists. The virtues of Aachen's far-famed waters led him thither in hope of proving their efficacy; and a third year found him making a temporary sojourn in Belgium.

But the time was at hand when his tutorial duties were to end, and when he was to seek for himself another abode. This change shall preface the ensuing chapter. It remains for us yet to take up a few threads which have been dropped in the narrative, but which ran through the texture of his busy life at Highbury, and contributed to its beauty and efficiency. It might easily be deemed that the labours which have been traced were amply sufficient to occupy any one man's time and thoughts: but such were by no means all the engagements that claimed his care. There were other works of love, and other deeds of usefulness, neither few nor small. The casual demands upon his service were not slight; calls to visit the sick; appointments to stand beside the open grave; lectures to deliver

on set subjects or special occasions, of a purely local and temporary nature; interviews to hold with those who sought his opinion or advice; churches to form; charges to deliver; examinations to conduct. The fact that he had no pastoral care brought no exemption from a press of ministerial and other duty.

His connection with public societies, however, is the chief point which has to be noticed. To the Missionary cause he was a constant and active friend. Through a long course of years he remained on its Board of Direction, and on one or other of its Committees. Few, if any, were more constant in their attendance. None, more punctual. He was never behind time. The proverb, "in mora majestas," was one to which he utterly refused his credence. During a great part of the year 1839, when the Rev. W. Ellis was laid aside by illness from the fulfilment of his duties as Foreign Secretary, the work was divided between Mr. Freeman, Dr. Tidman, and Dr. Henderson, the latter undertaking the superintendence of the Eastern department. The labour, thus shared, was light; but, such as it was, it was rendered with a willing heart.

The Religious Tract Society also claimed his services. When their valued Secretary, the Rev. Joseph Hughes, was removed by death, Dr. Henderson was nominated (in 1834) to be his successor, and he continued to hold that office for life. It is true that this was only an Honorary Secretaryship. Rarely could he attend the meetings of Committee, as their hours for business would have interfered with his College-duties; but he was glad to be present, so often as he was at liberty to attend. His counsels were frequently sought, and were always found judicious. The Society's devoted friend, W. Freeman Lloyd, Esq., was his near neighbour and frequent visitor.

The Society's welfare was ever at his heart. The Society's movements were a subject of life-long interest. Their recent reprint of Rowland Hill's "Village Dialogues" was one of the last books he had in his hand, one of the last that he vainly attempted to read. The power to trace its printed characters was gone; the very holding of the volume was an effort; but the associations of early life were busily and pleasantly stirred in the half-dormant mind.

On the Congregational Board he had been enrolled from an early period of his residence in London. He felt a lively zeal for all that affected the spiritual prosperity of the dissenting body. For their social interests as citizens he was likewise concerned; and though he never in politics adopted any *ultra* views,—terming himself (in those hottest times of disputation when every one was expected to assume some party-name) a "Conservative Whig,"—he was forward to promote all prudent and peaceable measures for the securing of civil and religious rights. When opportunity was given for any demonstration of loyalty, he partook in it with no common share of satisfaction. The fact that others shared the privilege, in no wise diminished it in his esteem. The fact that he had been honoured with private audiences of royal ladies in another kingdom, could not abate the interest wherewith he joined his brethren in doing public homage to the wider-sceptred Sovereign of his own land. "She looked Majesty in miniature," he writes, adverting to her youthful appearance when first assuming the responsibilities of her station; and then he adds, "The sweetness, yet firmness and fulness of her voice surpassed anything I had ever heard from a female." *

* His feelings, when by appointment of his brethren he had to read their congratulatory address to Her Majesty in April, 1842, are unrecorded.

The "Metropolitan Chapel Building Fund"* was a scheme that owed its development in part to Dr. Henderson's advice and aid. The desirableness of such a movement had been discussed at a periodical meeting of ministerial brethren. There was a unanimous feeling in its favour. "It would be a pity," he suggested, "if this were to end in talk: would it not be well to note down some resolution in definite form?" The hint was taken. The resolution was shaped and minuted. The Congregational Union Report for 1835 drew public attention to the advisableness of supplying destitute parts of London and its suburbs with the needful sanctuary-accommodation. The matter was placed in the hands of a Committee. Himself and Dr. Bennett were entrusted to draw up an appeal, and set the matter forward. Early in 1837, a meeting was convened. T. Wilson, Esq., who by his noble efforts and single-hearted liberality had erected so large a number of metropolitan and suburban as well as country chapels, took the chair. Several friends, who had been induced to support the infant Society, were present. Handsome contributions had already been poured in. Plans of operation were immediately determined. Dr. Henderson attended the successive meetings of committee; visited the proposed site of each new chapel; had the joy of seeing one after another opened for the hallowed exercises of social devotion and the further heralding of the Cross; and heard with joy that congregations were gathered, pastors chosen, prosperity granted.

There was another religious institution which he assisted

* This Society is no longer in formal existence; but two others have taken up its work, and extended the scale of operation; viz. The London Congregational (and the English Congregational) Chapel Building Societies.

alike in founding and in fostering. Although the London Jews' Society had done much for the sons of Abraham, it was manifest that more might be done. Dissenters, for the most part, stood aloof from the work. It was needful that a Society should be framed on a broader basis, wherein Christians of every name and party might co-operate. Such was the "British Society for the Propagation of the Gospel among the Jews," of which Dr. Bennett and Dr. Henderson were the first promoters, and in which they sought to make evangelical catholicity a main feature. A Bickersteth and a Bunting could rejoice to have their names in juxtaposition on the list of its Committee. The Presbyterian and the Congregationalist could join in the pulpit or on the platform to advocate its cause. This Society was on no terms of rivalry with that which had previously existed. Dr. McCaul and Dr. Henderson could feel toward each other the same friendly regard as in earlier days. The supporters of each cause could meet together in amity and love. There was a distinctive element in each Society which forbade an amalgamation; but the very line which separated them, when looked upon with the eye of Christian charity, was seen also to forbid collision. It marked out for each a separate field to occupy, while yet both were sowing the same precious seed in the same stubborn soil, both looking up for the same heavenly dew to "drop from above," both were cheered with foretastes and promises of a rich harvest, and both were anticipating the same great ingathering-day.

Dr. Henderson's interest in the cause had not been of recent or sudden growth. At Copenhagen, he and Dr. Paterson in 1805 had longed to be useful to the thousands of Jews who were resident in that town; and were as much delighted as surprised, when some among them were

observed to come again and again to the Sabbath-service.* A letter, dated June 17, 1806, gives the following account of the Jews at Elsineur:—

. . . . "Amongst other pleasant features of the times, I am deeply convinced that of the present state of the Jews forms none of the least. They seem to have renounced considerably their zeal for and blind attachment to the traditions of the fathers, and are not so averse to hearken to what Christians have to say respecting the Messiah.

"I was struck on finding it announced in the *Moniteur* last week, that Napoleon had issued orders for a meeting of the most distinguished characters among the Jews in France, for the purpose of taking into consideration the conduct of many of their brethren, whose sole employment is that of giving out money upon usury. He means to prohibit their carrying on this branch for which the Jews have been noted for so many centuries, and wishes this assembly to consider the most proper means for bringing such to engage in arts and sciences like other men. The meeting is to take place in Paris on the 26th of July. Who can say to what consequences it may lead! Perhaps the Lord is just making use of Buonaparte in this instance, as He has done in making him instrumental in pulling down the mother of abominations. Here he is cutting the Jews in the most tender part. As, in numberless instances, adverse circumstances in life have been the means of leading the attention of many to Divine truth, so here; perhaps they may be led to propose the old question, 'Whether the Christ be really come?'

"Multitudes of the Jews here seem fully convinced of the impossibility of practising their religion in their present scattered state, and frankly acknowledge that it was designed only for the land of Canaan; yet they are averse to enquire any further into the matter. Though they be scattered among all nations, and though it is long since they ceased to be a distinct body, yet when speaking of themselves, they say '*our nation*.' Their marriages are still held with a considerable degree of solemnity, though not nearly so much as in former times. In this place they have a meeting, but no synagogue. In the forenoon they simply read the Scriptures, and pray; in the afternoon they have an explanation of some passages read in the former part of the day. For the most part they discourse on common subjects, except twice a year, when they take some difficult passage of Scripture. In this case they make known their text beforehand, which every one that is religious, compares with other

* Missionary Mag. 1805, p. 526; and Evangelical Mag. 1806, p. 86.

parts of their writings, and thus forms his opinion of it. When the speaker comes forward and delivers his meaning, if any of them think he is wrong, they object. This they do publicly, referring to such passages as they think oppose what he has said. If he be a Rabbi, he disputes upon the spot; if not, he generally tells the objector, that if he will call at his house about an hour after, he will talk over the matter with him.

"They have still their particular feasts, which they literally observe till the first star be seen in the heavens. They in general believe that there will be a resurrection, and then they shall all be brought again to the land of Judæa. One of their learned men in Berlin has lately written a book, wherein he warmly defends the doctrine of the immortality of the soul. I hope that the interest which the Lord's people are beginning to take in behalf of this long-deluded people, will be more and more increased, and that the happy time will soon arrive when the Jews will be brought in with the fulness of the Gentiles. Let us 'give the Lord no rest, till He make Jerusalem a praise in the whole earth.'"*

At Gottenburgh he was brought into acquaintance with several Jewish converts. Some of these he rejoiced to consider as "brethren beloved of the Lord." But he was not indiscriminate in his confidence. Thus we find there was a case in which he had to express his doubts:—

"I find that he does not introduce religious topics among the Jews. Indeed he openly avows to me with a *flourish* that he does not let them see that he is 'religious.' I spoke very seriously with him one day on the subject of baptism. His reason for deferring this is, that he may have more access among the Jews. But as I plainly asked him,—'What does this denial amount to? Is it not a denial of the Saviour? When your brethren ask you, "Are you baptized?" their meaning is, "Are you a Christian?" and when you reply "No," they immediately regard you as a Jew; now these things are altogether incompatible with each other. If I am a Christian, I must never shrink from the confession of the noble name by which I am called: and indeed this is no very slender evidence that I am really interested in the Saviour, when I feel no repugnancy in acknowledging my relation to Him when that profession would expose me to obloquy or suffering.'

* Missionary Magazine, 1806; p. 343.

"I do not affirm that he ought to go into every house calling out that he is a Christian, and that he is come for the purpose of converting them, but I maintain that if he is possessed of real love to his brethren, and actually wishes the salvation of their souls, he must avail himself of the opportunities which present themselves of being useful in this way."

In Russia, Dr. Henderson had his eye on the descendants of Israel. When travelling through the provinces, he often entered the Jewish synagogues, and took with him New Testaments in the Hebrew language for such as were willing to receive them. At Jytomir, this effort was not without fruit. Invited into the bema, he did not abuse the privilege:—

"I did not find it advisable to address them, but proposed a few questions respecting the Bible to such of the Rabbies and Rulers as sat next me. My heart was like to rend as I witnessed the poor creatures pressing themselves against the wall in the earnestness of their prayers, and remembered the awful wall of unbelief which separates between them and their God. They inserted the names of Ebenezer Henderson and Nicholai Seroff in their public prayers immediately after the prayer for Alexander Paulovitch."

In his printed account of it, he adds:—

"It was meant no doubt as a compliment, but it naturally excited in our bosom a tender and compassionate feeling in behalf of the poor Jews, and forcibly reminded us of our duty to remember them in our daily prayers."*

After the service, the Testaments which the strangers offered, were eagerly received; and there was one young man, who, through the study of the gospel-record thus placed in his hands, was led to reject the traditions of the Talmud, to embrace the religion of Jesus of Nazareth, and to apply to the Metropolitan of Kieff for Christian baptism.†

* Biblical Researches, etc., p. 201. † Ibid. p. 198.

The descriptions which Dr. Henderson gives of the Karaite Jews at Lutsk and at Djufut-kalê* have been so often cited, that it is needless to do more than refer to them. For the scarcely less interesting account of the Dubno scribe and of the Polish Jews, it must also suffice to refer the reader to his own narrative.† His work, moreover, contains an important chapter, which unfolds his views as to the manner of dealing with Jewish enquirers and converts, as well as the qualifications essential in those who are to act as Jewish Missionaries.‡

It can be no matter of surprise, that while so attentively examining into their actual position, he should have felt wishful to dedicate his personal service to their welfare. In a letter from Kaminietz Podolsk, he writes: "We rejoice to hear that Mr. Moritz is to come to Poland. A more auspicious field I have not found; and were I not engaged as agent of the Bible Society, I do not know any employment I would prefer to that of a Missionary to the Jews in these quarters." What he could not undertake as a principal and fixed occupation, he could yet find time to take up, when in the Russian metropolis, as a subordinate and extra-official engagement. It was while living in the Pochdovaya Oulitsa, that he invited two or three Jews to call on him for the purpose of conversing about the Messianic prophecies, and the future glories of the King of Zion. To find a Christian teacher so conversant, not only with their sacred books, but also with their Talmud, whose fourteen folio volumes he denominates "the Jewish Encyclopædia," filled them with amazement and delight. They were invited to come again at an appointed hour, and to bring any of their brethren who might feel

* Biblical Researches, etc., pp. 306—331. † Ibid. pp. 206—232.
‡ Ibid. pp. 238—245.

interested in such themes. Time after time the visits were repeated, and on each occasion the number of attendants was increased, until the small ante-chamber was crowded with eager listeners, who stood there for above an hour without a symptom of weariness. Dr. Henderson translated into their language* the account of that young American Jewess, on whose history has been based the tale entitled "Miriam." One day he read it aloud in their hearing. The touching story went to their hearts. One and another were melted to tears. The prospect of usefulness was great. Hope rose higher and higher, that some of the lost sheep of the house of Jacob might then and there be gathered into the true fold. The hope was short-lived. Sudden was the change, when ere long the numerous visitors simultaneously suspended their attendance. Without an intimation of their purpose, without a reason assigned, one and all withdrew. The room, which had been filled with enquirers, had no longer even a Nicodemus treading its threshold. The only inference to be drawn was, that the impressions made had been deep enough to alarm "the chief ruler of the synagogue," and to call forth his decided interdict, while yet not deep enough to enable the braving of the dreaded anathema. That the seed was wholly lost, it is in no man's power to say.

The compassion so long felt for the outcast owners of the promised land, could not fail to be heightened by an increased acquaintance with the writings of the Hebrew seers. Dr. Henderson did not believe that the duty of labouring for Israel was in any way connected with a particular school of prophetic interpretation. He maintained that whether men believe in a literal or a figurative

* This tract was afterwards printed for the "British Society" (etc.) both in Hebrew, and in parallel pages of Hebrew and English.

Millenial reign, whether they believe or disbelieve the national restoration of the Jews, whether they conclude that such restoration will precede or follow their conversion to Christianity, whether they imagine that the time to favour Zion is far off or near at hand, still they are called to labour for the individual souls that are clinging to empty forms, and vainly crying for a boon which already waits their acceptance. His own deductions from the study of unfulfilled prophecy were such as to place him midway between the two extremes of prophetic theorizers. He believed in the literal restoration of the Jews to Palestine, but not in a personal reign of the Messiah in the literal Jerusalem. He regarded the dispersion of the Jews as a curse resting on them for their rejection of the Saviour; and hence he judged, that as in olden time their repentance preceded the reversal of their captivity in Babylon, so again their temporal restoration will succeed their spiritual return to Him from whom, as a nation, they have so long departed. That their conversion might possibly be wrought as by a miracle, he did not deny; that it would be through human agency blessed by saving influences from above, he regarded as far more probable. But in either case, and under any circumstances, he thought that Gentile Christians are called to arise, and make known to them the message of reconciliation through a Saviour's finished work.*

An extract from the "Jewish Herald," for June 1, 1858, will serve as a brief epitome of his labours for the Society: "To the cause of this Society he was zealously attached from its commencement. To his pen we are indebted for

* See his "Lecture on the Conversion of the Jews," delivered at the Scotch Church, Regent Square, March 10, 1843, and published by the Society in the course of the same year.

our earliest publications—for an invaluable Lecture on the 'Conversion of the Jews'—and especially for 'Scriptural Selections' which have been published in Hebrew, German, Dutch, and English, and which have been, we believe, in many instances attended with the Divine blessing. As an Honorary Secretary of the Society, Dr. Henderson ever manifested a hearty interest in its constitution and progress, and attended its meetings till growing infirmities detained him from London."

CHAPTER VII.

Closing Years. (1850—1858.)

Und was kein Verstand der Verständigen sieht,
Erkennt oft in Einfalt ein kindlich Gemüht.*
Schiller.

The rise of new collegiate institutions in different parts of the country had tended to diminish the number of students at Homerton, Coward, and Highbury, three of the metropolitan colleges. For some time it had been felt, that the labour bestowed was disproportionate to the benefits secured. It was at length judged expedient to amalgamate the above-named, so that by providing out of their united funds a larger tutorial staff for the combined body of students, the latter might enjoy a course of studies which should not only be wider in scope, but higher in style. The year 1849 saw the maturing of the plan. The prescribed term of tuition was to cover five years; two for literary, and three for theological pursuits. Six professors were to be appointed for the two faculties; and into the faculty-of-arts-classes, lay-students were to be received. Non-residence was to be another distinctive feature of the institution, with the due provision that the Council should have the sanctioning, by register, of those houses

* A childlike disposition often apprehends in its simplicity that which the wisdom of the wise fails to perceive.

in which the ministerial candidates might take up their abode.

The measure was energetically carried out. A site for the new edifice was chosen in the Finchley Road, St. John's Wood. Architectural designs were sent in, and a selection made. On May 11th, 1850, the foundation of "New College" was laid. In the meanwhile, the professorial arrangements had been taken into consideration. The United Committee wished to retain, so far as possible, the services of those who had already proved their efficiency in connection with these Colleges severally. At the same time, they rightly judged that they must not allow personal feeling or friendly regard to weigh a feather in the scale against the probable interests of the institution. They were fully aware of what Dr. Henderson's services had been; but not so sure as to what, at his advancing years, they might continue to be. His exclusion from office took himself and his family by surprise; but subsequent events proved the wisdom of the decision. It is not impossible that there may have been indications of incipient intellectual feebleness already manifest, and more perceptible to comparative strangers than to those who had him always at their side.

What thus occasioned surprise, was unaccompanied, however, with ground for complaint. That which was done, was kindly done. The Highbury Committee voted him, out of *their* funds, an annual retiring pension. He was not forgetful that the amount came from the proceeds of subscriptions to a sacred cause; but he had always held, that religious societies, as well as other corporate bodies, owe a duty in this respect to their superannuated agents, and he therefore felt, that in consenting to receive what was not an unnecessary provision for his old

age, he was but countenancing a principle of justice and equity.

The Council, on their part, were willing to enrol his name as a member, and to nominate him to an honorary professorship. This, after mature deliberation, he saw reason to decline. He never gave his name, where he was at all uncertain as to whether he could give his entire approval. It is but fair to state, that at *that* time he had his doubts concerning the tendencies of the new system. There were in it elements upon which he looked with suspicion. He feared that the scattering of the students *might* cause a loss of fraternal sympathy and inter-watchfulness; he feared that the admission of lay-students *might* derogate from the religious character of the institution; he feared that the extension of scientific and literary studies *might* occasion a less intent pursuit of those special branches of knowledge which peculiarly befit the candidate for ministerial office. Happily he lived to see his apprehensions disproved, and to rejoice in his own experience of pulpit-ministrations, supplied from the walls of that College, fully as sound as they were scholar-like,—abundantly testifying that sacred learning as well as classic lore was earnestly and successfully imparted, and that the phrase "cum in cæterarum artium studiis liberalissimis doctrinisque," on its foundation-stone, was not followed in vain by the "tum in primis in sanctæ theologiæ disciplina ad opus ministerii, ad ædificationem corporis Christi."

The last session at Highbury closed, in the summer of 1850, but not without a pleasing testimony to the esteem and love in which he was held by those who had been under his care. Not a few of them were present at that final meeting of constituents; and, aware that a third Commentary was ready for the press, they proposed to

secure a list of subscribers, in order that the volume might be published without pecuniary risk to the author. The Rev. T. Aveling of Kingsland, who had shared in his instructions, and the Rev. John Kennedy of Stepney, the son of his fellow-student in Mr. Haldane's Edinburgh class, in a most friendly manner undertook the entire labour that was requisite. They drew up a circular letter, forwarded the subscription-copies, and gathered in the promised sums. Most zealously, kindly, and successfully, did they conduct their enterprise; numerous and hearty were the responses they received. Six hundred copies were disposed of through this medium. The edition was not only paid, but a balance remained in hand to defray the expenses of a fourth and last Commentary, of which the proceeds in their turn could go some way toward the reprinting of the earlier volumes. The so-called "testimony of gratitude" *to* him, became a debt of gratitude incurred *by* him.

The Commentary on Jeremiah* contained, as it required, a proportionately smaller number of notes than had been needful in the preceding volumes; but the notes which it did thus contain, have been deemed by no means inferior to those of an earlier date, either in thought or expression. "The subject," says a reviewer of Blayney on Jeremiah, "contains less fund for curious inquiry and critical illustration." There was consequently less call for the manifestation of profound research, and less necessity for dwelling on almost each verse separately. The many simply historic and didactic passages, that are of easy interpretation,

* "The Book of the prophet Jeremiah and that of the Lamentations, translated from the original Hebrew, with a Commentary, critical, philological, and exegetical. By E. Henderson, D.D." London, 1851. 8vo, pp. 303.

allow the translation to cover a large surface of the page; and the comparatively few cases of grammatical difficulty cause but a limited recurrence of words in foreign type. Where knotty points have been met with, they have been resolutely taken in hand, till the unravelling was thought to be accomplished. The five Lamentations or Elegies of the prophet are appropriately included in the work.

The winter of 1850-51 was spent in Italy, whither Dr. Henderson had been requested to escort two ladies, with whom for some years his family had been acquainted. The challenge was one he would have found it hard to resist. There was no need to resist it. No obstacle precluded his accepting the invitation. His imagination was fired with the idea of treading the footsteps of the Apostle of the Gentiles, and perhaps preaching in Rome itself. It was an expectation that was only to be realized in part. Puteoli was visited, and the Via Appia; but the seven-hilled city was never reached. After hastening rapidly southward to avoid the November fogs of England, and to escape the *mistral* of Provence, a week was spent in the city of galleries beside the Arno's bank. Naples was the next resting-place; and as it was early in the season, it was judged expedient to tarry for a few weeks within sight of Vesuvius.

An interval of silence between the letters home awakened some little anxiety in those who knew from experience his usual considerateness in sending them full and frequent tidings of his welfare. After a while a letter came, and in his own handwriting; but it had been penned with considerable effort. A severe gastric fever had brought him to the brink of the grave. The friends who were with him, had watched over him with the tenderest care. An English night-nurse was secured. She recognised him

immediately as having often occupied Mr. Collison's pulpit at Walthamstow, where she had been brought up as a scholar in the Sunday-school. And now, at Naples, she heard him preach again; for, in his delirium, he gave utterance to the thoughts which had filled his heart for weeks past, and he delivered, in her hearing, the sermon which he had intended for the Italian metropolis. It was founded on the words, "I am ready to preach the gospel to you that are at Rome also."

In time, the violence of the fever was mercifully abated. The services of an eminent native physician were blessed to his recovery. But he was ordered to give up all idea of prosecuting his journey. He felt this to be a privation; yet he regarded the decided verdict of his medical adviser as an intimation of his Father's will, and he durst not run counter to it. The prospect of an escort for his friends relieved him from responsibility on their account; and when strength was sufficiently restored, he commenced his homeward route. Nismes, with its Roman antiquities,—Avignon, so famed for its reminiscences of pontifical exile,—Lyons, the mission-sphere of Irenæus, and still the dwelling-place of a faithful disciple-band, were the chief objects of interest on his solitary road. Each day he gained new vigour, and at length reached home not only in safety, but in health. His foreign wanderings were thenceforth at an end.

His first thoughts naturally reverted to his future prospects and plans. He was waiting for the guidance of a Divine hand. In the interval, he made a partition of his books, and sold off all that could be spared, in order that he might be in readiness to enter on some cottage-home, though as yet he knew not where. The token to arise and move his tent had not been given, but he knew that it

must be at hand, and he watched till the signal came. In calmness and quietude of soul he watched. He had long known the secret of Christian equanimity. More than a quarter of a century had passed, since he had written a letter in which are found the following words:—

"No part of Scripture has occurred more frequently to my mind during the past four months than those precious words of our Redeemer: 'In patience *possess* ye your souls.' Except we exercise this grace, we must infallibly lose that possession and enjoyment, and expose our minds to be ruffled and vexed and thrown into perplexity by the unresisted impressions of external things. To have them stayed upon our God, to wait patiently for the time and cordially to approve of the manner of His working, this is the great art of living in peace, contentment, and happiness."

That peace, that contentment, that happiness had been his life-long heritage.

The watching-time was still a working-time. As he was ready to be employed, there were those who were ready to put employment in his way. Messrs. Knight and Son requested that he would consent to carry on the editorial labours in which the late Rev. Ingram Cobbin, M.A., had been engaged; namely, in the re-printing of the Rev. Albert Barnes's valuable works under sanction of the author. To this he acceded; and with all the greater readiness of mind, when he had the satisfaction of knowing that the possibility of obtaining legal copyright in this country had secured the author's interests, and enabled the carrying out, as the editor expressed it, "of our Saviour's maxim, *ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι.* Luke x. 7."

In such works, he was employed as long as his mental powers were equal to the task. Some of them were completed, while he was still at Highbury; others were undertaken, after he had removed. It may be well to notice them all in one connection, rather than to pay unnecessary

heed to the exact chronology of their publication. Beside giving a finishing touch to "Cobbin's Edition" of the New Testament Notes,* he revised and gave his warm recommendation to two of Barnes's Old Testament Commentaries,† and to two other volumes by the same author.‡

The Book of Job in the original had long been a theme of closer study with him than any other save the prophetic records. Again and again had he taken delight in expatiating on what he termed "the miner's chapter;" or else in repeating with emphasis the strong contrast which concludes the twenty-sixth: "Lo, these are parts of His ways:—but! how small a whisper is heard of Him!—the thunder of His power, then, who can understand?" But he had investigated no less carefully the celebrated confession, "I know that my Redeemer liveth;" and on this point, as on a few of the like kind, he materially differed from the American Commentator. Hence he felt himself constrained to state and vindicate, in a few prefatory pages, his belief that the patriarch of Uz was not without a hope alike of future

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* "Notes, explanatory and practical, on the Book of Revelation. By the Rev. Albert Barnes. With a preface by the Rev. E. Henderson, D.D." London, 1852.

† "Notes, critical, illustrative, and practical, on the Book of Job. With a New Translation and Introductory Dissertation. By the Rev. Albert Barnes. Printed from the Author's revised edition. With a preface by the Rev. E. Henderson, D.D." 2 vols. London, 1851.

"Notes, critical, explanatory, and practical, on the Book of Daniel. With an Introductory Dissertation. By the Rev. Albert Barnes. Edited by the Rev. E. Henderson, D.D." 2 vols. London, 1853.

‡ "The Way of Salvation, illustrated in a series of Discourses. By the Rev. Albert Barnes. Revised by the Rev. E. Henderson, D.D." London, 1855.

"Essays on Science and Theology. By the Rev. Albert Barnes. Arranged and revised by the Rev. E. Henderson, D.D." London, 1855.

[The last work which my father ever edited was also for the above-named firm. "William Cowper: his Life, Genius, and Insanity. By George B. Cheever, D.D." London, 1856.]

immortality for his soul, and of a future resurrection for his body.

As it regarded the expositions of Daniel and of the Revelation, he was not prepared to pledge himself to an entire concurrence with every sentiment advanced; yet he saw in these no point of such importance as to call for a formal disclaimer. His estimate of the author's research, judgment, and spirituality of mind need not here be repeated. That writer is too well known to require the word of commendation. It may, however, be stated that Mr. Barnes, in one or two friendly notes, expressed his pleasure that the English editions of his works were passing through the hands of such an approved Biblical scholar; and he evinced a like kindly feeling, when in England, by leaving town for a few hours to pay an afternoon-visit, on which Dr. Henderson often looked back with delight.

The volume of sermons on "The Way of Salvation" demanded a keen and searching scrutiny. The discarding of certain long-received technicalities, and (if so they may be termed) religious idioms, was not unsuspicious. A candid and unprejudiced examination proved, however, that not an atom of gospel-truth had been sacrificed, while many an unnecessary stumbling-block had been removed out of the enquirer's way. Dr. Henderson was sensitively jealous of any removal of "the old landmarks;" but with him they must be, in deed and in truth, *old* landmarks,—those of inspiration, and not those of tradition—those of sacred Scripture, and not those of human system—those of Christianity, and not those of scholasticism. His views with regard to theological terminology were neither lax nor overstrained. The boundary-lines drawn by the hand of man he did not always ignore. He knew that they have often been invaluable demarcations to fence off the approach

to a precipice. But he remembered that they were laid down by a fallible hand; and hence he deemed it lawful, after patient thought and prayerful study, to demolish them, if by so doing there might result an evidently nearer approximation to that path of "right judgment," which, even when to shortsighted fear it seems to skirt an abyss, is the only path of safety. He was not one who made human reason a gauge in judging of Revelation. Among the last special services in which he took a prominent part was a United Prayer-meeting at Wandsworth, when he delivered a lecture on the Claims of Religion upon the Intellect. "Reason," he said, "having conducted us to the vestibule of the temple, must take off her shoes, and feeling that all within is holy ground, must tread submissively side by side with Faith, to whom she must yield the palm in receiving the discoveries that may be made under the hallowed dome." He was far from excluding the intellect. He did not bid it stand and wait at the threshold. Reason is to enter, though to enter humbly; to tread the consecrated precincts, though to tread them reverentially; to share in the privilege, though not to take the precedence. He believed that every doctrine of revealed truth will ultimately be found reconcilable with sanctified reason; and though he did not consider it likely that such perfect reconcilement will be found compatible with our present imperfect state, he rejoiced in every approach towards it. Accordingly he found pleasure in being able to arrive at the conclusion that Mr. Barnes had done true service in obviating needless difficulties, and putting acknowledged truths in an undistorted light.

The "Essays on Science and Theology," by the same writer, were not only revised but entirely re-arranged by the editor. Dr. Henderson deemed that more consecutiveness

might be given to the varied Lectures by selection and transposition. The Essay on "the Choice of a Profession," he thought specially important for the young; that on the "Christian Ministry," peculiarly useful for students. The four, which precede these, give the theologian's view of literature and science; the six which follow them, give the Christian philosopher's thoughts on theology.

While these labours were in progress, Dr. Henderson, as already intimated, had found a home. Before the lease of his house at Highbury expired, his future habitation was indicated; but no sooner was it marked out, than a tenant was found to occupy his former residence. It was with thankfulness that he had to sing, "My times are in Thy hand."

The Independent interest at Mortlake, in Surrey, had been of long continuance. It originated in the passing of the Uniformity Act in 1662, when the Rev. David Clarkson, B.D. (who had been a fellow of Clare Hall, Cambridge, and had been the tutor, as he was esteemed the life-long friend, of Archbishop Tillotson), shared the lot of some two thousand of his ministerial brethren, and was ejected from the pulpit of the parish-church. Such of the hearers as sympathized with their minister withdrew, and a non-conformist congregation was formed. In 1716, Sheen Vale Chapel was built for their use; and though at one time it was alienated through mismanagement, it was restored, put in trust, and re-dedicated in 1836. The efforts of the Rev. C. G. Townley, LL.D., in clearing off the chapel-debt, and building British-school-rooms, conferred a lasting boon; and the labours put forth by a succession of earnestly faithful men kept the feeble flock from dying out.

One Sabbath as far back as August 1830, Dr. Henderson preached for the Mortlake congregation. He never forgot a people to whom he had once ministered the word of life.

In this case, the remembrance was kept up by a frequent glimpse of the chapel, as he passed it on a Richmond omnibus, or in the carriage of a Richmond railway-train, when seeking the refreshment of a day's excursion. At the time of his wishing to obtain some small charge in which he might still be usefully employed in furthering his Master's work, he was aware that the pulpit of Sheen Vale Chapel was vacant. Through a friend, he obtained an introduction to its deacons, by whom he was invited as an occasional supply. The people felt a wish to have him as their pastor. They gave him a cordial invitation to the office; and on the first Sunday of July, 1852, he commenced his work. The Tuesday following was set apart for recognition services. The Rev. J. H. Godwin delivered the introductory discourse. The Rev. H. Allon offered the recognition prayer. The Rev. Dr. Bennett addressed the pastor and people. The friends met in the school-room for refreshment, after which speeches were delivered by the Rev. John Kennedy, M.A., and several others who were present. The evening service was conducted by the Rev. William Brock. It was a day of rejoicing hope.

The pastor entered zealously into the discharge of his duties, and those duties were his delight. Two Sabbath-services, a Monday prayer-meeting, and a Thursday lecture, were conducted with regularity and acceptance. The congregation began to improve. The church was stirred up to renewed energy. The Missionary Auxiliary, which had become entirely defunct, was re-instituted; and its funds, though not large, have continued steady, and bear a satisfactory testimony that those who collect, and those who subscribe, were induced thus to gather, and thus to give, under the influence of a lasting principle, and not under the impulse of a temporary excitement. At the school it

was but once or twice that Dr. Henderson gave an address; yet he strengthened the hands of the teachers by frequent enquiries as to the progress of their work, and in his preaching he did not forget, when opportunity served, to make a few simple remarks that might catch the ear of the little ones. He did not deem it needful to devote himself further to this department, as he found that it was in the hands of a devoted band of Christian labourers, who worked harmoniously under the able and zealous supervision of J. Doulton, Jun., Esq., one of the deacons of the church. From this gentleman, as from Mr. Pococke his colleague in office, Dr. Henderson met with the most unvarying kindness, and he entertained for them both the sincerest esteem and affection.

Increasingly did the pastor gain the love of the people, and increasingly did the people find a place in the pastor's heart. His visits were found refreshing; his teachings were felt to be instructive. One sermon shall be transcribed from among the multitude of his notes. It is among the most complete that can be found; and is one which, while it may in a measure serve to illustrate his usual style, has the advantage of exhibiting what most will deem a rather uncommon (though not original) mode of dealing with the text on which it was based. His view of the passage had been adopted by him in early life, and he had never seen reason to abandon it:—

"2 Kings ii. 14.

"'And he took the mantle of Elijah that fell from him, and smote the waters; and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.'

"Every earthly relationship must sooner or later be dissolved. Parents and children, husbands and wives, friends and acquaintances, must all surrender each other at the call of death. To the same call, ministers and people must likewise submit. Of this, Elisha had just

had the painful experience. He had lost his predecessor and preceptor. Not, indeed, in the ordinary way; for Elijah, like Enoch, was translated at once to glory without seeing death. But *as* completely;—as it regarded all further intercourse. That bold and zealous servant of Jehovah had finished his course—a course marked by the most unflinching fidelity in reproving the vices of a corrupt court, and the wickedness of an apostate and idolatrous people. Before his departure, he took Elisha to Bethel, and afterwards to the river Jordan, the waters of which he miraculously divided, so that they two went over on dry ground. Deeply convinced of his own insufficiency for the prophetical office, and of the impossibility of rightly discharging its duties without a copious effusion of the extraordinary spiritual influences which his master had enjoyed, Elisha earnestly prayed that a double portion of Elijah's spirit might rest upon him.

"As they proceeded on their way together, conversing on this and kindred subjects, the appearance of a chariot and horses of fire parted them from each other,—Elijah having gone up in a whirlwind into heaven, while Elisha was left to deplore the loss of his spiritual father. The departed prophet had dropped his mantle as he ascended. This Elisha eagerly seized; and returning to the brink of the Jordan, assayed to perform what he had seen his master do in order to effect a passage through its waters. 'And he took the mantle,' etc. etc.

"On attentively perusing these words, you cannot but arrive at the conclusion, that two distinct actions of the prophet are described; in other words, that he smote the waters TWICE. When he smote them the first time, it was not in the exercise of faith, but in reliance upon some virtue which he supposed to reside in the mantle of Elijah, which, in imitation of that prophet, he had employed. As he had seen the waters divide when his predecessor had smitten them, so he expected it would be now. But he was disappointed. He smote, but no effect followed. The Jordan continued to flow on as usual, and paid no deference whatever to his stroke. Upon this, Elisha perceived his error. He saw that he had forgotten the God of his master, whose power alone had wrought the miracle;—and, full of agitation, he exclaimed, 'Where is the Lord God of Elijah?' In the Hebrew, the language is still more emphatic: 'Where is Jehovah, the God of Elijah, even He himself?'* Thus recognising the Almighty

* The above sermon is taken from the copy of latest date; the Gottenburgh sketch of it (May 26, 1811) has here the following foot-note:—"אַף הוּא — See a similar expression, Prov. xxii. 19, אַף־אַתָּה. Consult also Psa. l. 6; lxxxvii. 6. The LXX. have retained the Hebrew ἀφφώ. Danish, *Ja* (*hvor er*) *han? yea, where is he?* French, '*L'Eternel lui-même.*' Dutch, *Ja de selve.*"

power of God as that by the exertion of which he could alone expect success, he smote a second time, and 'then the waters parted hither and thither, and Elisha went over.'

"From the passage thus explained, the following observations may be deduced:—

"I. *That mankind are prone in matters of religion to rely upon externals.*—Of the truth of this observation, every one must be aware who has at all studied the history of his race. What (*e. g.*) is *Paganism* but a mass of outward ceremonies, such as ablutions, sacrifices, prostrations, and a multiplicity of performances, many of them of the most absurd and unmeaning description? The attention of the devotee is riveted on some visible object to which he addresses his adorations, and by whose supposed agency he expects evil to be averted, or good to be conferred.

"Nor can the *Mohammedans*, notwithstanding their boasted belief in the spirituality of one only God, claim exemption from the same charge. If they are only punctual, as it respects the hour and manner of prayer; if they can only satisfy themselves that they turn towards the Keblah, or the temple at Mecca; if they only are exact in the performance of their purifications and fasts, and liberal in their alms to the poor, they imagine that they have rendered themselves acceptable to the Deity.

"With respect to the *Jews*, it is impossible to read the Scriptures without perceiving that the same propensity existed among them. 1 Sam. iv. 3, 4, is a striking manifestation of it—(dwell on the narrative, 1 Sam. xv.; Saul, to pacify his conscience, imagined the outward act of offering a portion of the spoil in sacrifice, would cover his disobedience).—In the time of Jeremiah, the same spirit showed itself, chap. vii. 1—4. The like confidence in the walls of the Temple exists among the Jews of the present day. Assembled in a particular spot which they call 'the place of wailing,' they mourn their desolate condition, and think that if they can pour their petition through a certain chink in the wall, they are sure of being heard.

"In the time of our Lord, this spirit specially distinguished the Pharisees: (phylacteries—long prayers—boasted relation to Abraham—making clean the outside of the cup and platter—honouring God with their mouth). Previous to his conversion, Paul, who belonged to that sect, believed that he could obtain justification before God through external obedience to the law. See Phil. iii.

"And what shall we say, my brethren, with respect to the indulgence of the same spirit under the name of *Christianity?* Ah! we meet with it here, as to form and degree, scarcely exceeded by Paganism itself. From a disposition to place reliance on outward acts and

circumstances, how soon were the few and simple rites of the Christian Institute buried beneath a load of accumulated ceremonies! How soon did the spiritual give place to the material, the heavenly to the earthly, until at length that monstrous system of Anti-christian superstition and will-worship was carried to perfection in the Roman church as we see it to this day. Who can witness the splendid ceremonial of the Romanists, or reflect on their paternosters, their Ave-Marias, their payment of stipulated sums as penance-money, their pilgrimages, mortifications, adorations of the cross, relics, images, and the like, without seeing a studied plan for meeting and gratifying the propensity to regard outward observances as all in all in religion?

"Among *Protestants*, too, the same propensity very extensively prevails. To what else are we to ascribe the dogmas that no legitimate or acceptable worship can be presented to the Deity except in consecrated buildings; that none but a certain order of men, professedly holding by succession from the apostles, and authorized by the imposition of episcopal hands, are warranted to preach and administer the ordinances of the gospel; that water-baptism is regeneration, and that the Lord's Supper has, in the mere observance of it, a supernatural and saving efficacy?

"And is there not reason to fear that even among those who repudiate these notions, and who profess a sounder creed, and adhere to a simpler ecclesiastical constitution, there are to be found persons whose religion is merely hereditary—consisting entirely of forms and usages, few as they may be. O my brethren, amid all the deception which abounds on every side, let us individually examine ourselves, lest we also should be found relying upon a religion which is merely external, lest we should be looking even to divinely-appointed means for that which does not inhere in them, and which can only be supplied by an actual exertion of Divine agency. Let us see to it that we renounce all dependence upon ourselves, upon all that we ever have done or ever can do, for acceptance with God, and that we place our exclusive trust in the infinite merits of his well-beloved Son for pardon, and in the influences of his Holy Spirit for our renewal and sanctification.

"II. I observe, that *this reliance on externals, by diverting attention from the proper objects of faith, prevents the communication of the Divine blessing*. This was strikingly exemplified in the case of Elisha on the occasion before us. The superstitious notions which he entertained of the wonder-working virtue of his master's mantle prevented his placing that confidence in, and making that direct application for the exertion of the power of God, by which alone the miracle could be wrought. The consequence was that this power was not exerted, and the advantage sought by the prophet was not realized.

"Such likewise was the result in the case of the Hebrews who expected deliverance from the ark. They paid dearly for their misplaced confidence, and their want of faith in Jehovah: 1 Sam. iv. 11. Throughout the history of the Jewish people, we find that when they transferred their confidence from God, whether to false gods, or to their allies, or to their own sacrifices, they forfeited His favour, and rendered themselves obnoxious to the infliction of His judgments. See Psa. lxxviii. 58—62; Isa. xxx. 1—3; and l. 11. That it was only by abandoning all these external and false objects of trust, and fixing their attention on God alone, making Him the object of their confidence, that they could expect prosperity, the prophet expressly testifies: Isa. vii. 9. On the other hand, it was ever experienced by them that by 'observing lying vanities, they forsook their own mercies.'

"In the New Testament we find similar illustrations of our remark. The Pharisees religiously kept a number of traditionary observances, superadded to the divine law; thinking thereby to secure the favour of God; but our blessed Lord tells them plainly, 'Howbeit in vain do they serve me, teaching for doctrines the commandments of men.' Looking to circumcision, or in any way depending upon works for justification, is in like manner declared to be fruitless: Gal. v. 2; and iii. 10. Now the principle on which this rests is, That the Lord Jesus Christ is set forth in his mediatorial person and work, as the only object to which the guilty are to look, and to which they are to trust for their salvation. 'Look unto me, and be ye saved, for I am God, and besides me there is none else.' Whatever, therefore, is suffered to obscure Him as the Sun of Righteousness, or to hide Him as the Lamb of God from view,—whatever is placed between Him and the sinner,—or whatever is placed beside Him, or attempted to be joined with Him, as the procuring cause of pardon and eternal life, must necessarily alienate the mind from Him, and fix it upon that other object, which, as a differencing consideration, will engross the thoughts, and assert its claims to confidence. Hence it is that in the Apostolical Epistles, faith and works, or grace and works, are so diametrically opposed to each other in the scheme of the gospel.

"Let us, therefore, carefully and zealously see to it, that we suffer nothing to usurp the place of our blessed Redeemer. Let us beware of erecting any imaginary righteousness of our own, or any good deeds whatever, into a pedestal whereon to fix our hopes for eternity. 'Christ' alone 'is the end of the law for righteousness,' etc.

"III. I observe, that *means possess no inherent power of their own to produce spiritual effects.* As there was no natural efficacy in the mantle of Elijah, as it was in itself utterly inadequate to produce the effect which Elisha desired, so the external means of grace are of

themselves incapable of producing any saving change in the souls of men. In the water of baptism, which is symbolical of the purifying influences of the Holy Spirit, there is indeed an admirable adaptation to exhibit these influences to the mind, just as there is in the bread and the wine used in the Lord's Supper an adaptation to bring to the view of faith His body and blood, of which they are emblems. But neither in the one ordinance, nor in the other, does there reside any intrinsic mystical power or any vital energy to purify the heart, or to afford it true spiritual nourishment.

"And thus also it is even with respect to the gospel itself. However rich the words may be, and replete with divine meaning; however excellent or glorious the truths which they express; however touching the narratives, and however cogent the arguments, which they embody; however winning and persuasive the motives which they supply;—in a word, however rationally calculated to enlighten the understanding and move the will,—they are nevertheless destitute of force sufficient to overcome the natural obstinacy and rebellion of the human heart, or to inspire it with a new and spiritual life. Of this we are furnished with melancholy proof in the multitudes who read the Scriptures, or who hear the preaching of the gospel, but remain in an unregenerate state. Means in themselves, therefore, however appropriate as means, and however inexcusable they leave those who enjoy but neglect to improve them, are insufficient to produce true conversion to God. There must be a distinct supernatural agency; the direct agency of the Holy Spirit; the internal exertion of His divine power, opening the heart to attend, preparing it duly to appreciate and cheerfully to yield to the force of the arguments externally proposed in the word.

"This doctrine is clearly taught in Scripture. David prayed, 'Open thou mine eyes,' etc. It was because 'the hand of the Lord,' or His omnipotent and saving power, 'was with the Apostles,' that 'a great number believed.' (So of Lydia.) 'I have planted,' said Paul, 'and Apollos watered;'—how? by faithfully, earnestly, energetically and eloquently preaching the great truths of the gospel. Yet their success is ascribed, not to their fidelity, or earnestness, or eloquence, but to a Divine operation: 'So, then, neither is he that planteth, anything,' etc. Thus we read that 'the kingdom of God is not in word, but in power,' for important as the word is to its establishment and enlargement, the power of God must accompany it to render it effectual. Were it otherwise, there would be no propriety in our praying for the Divine blessing on the reading and hearing of the word: it would be mocking the Most High with words without meaning, it would be asking Him to perform a work of supererogation.

"We live, my brethren, in an age of Pelagian tendencies. There is spreading around us a disposition to exalt human power, and to depreciate, if not to reason away altogether, the special influences of the Holy Spirit, and to invest external instrumentality and agency with a saving efficacy. Let us be on our guard against these errors. While thankful for, and diligent in employing the means of grace which God has wisely instituted, let us not fail to exercise a lively faith in the promised influences of the Holy Spirit, whose it is to create us anew in Christ Jesus, and to work in us both to will and to do of the Divine good pleasure.

"IV. My last observation is, that *the weakest and most unlikely means, when attended with the Divine blessing, may be productive of the most wonderful effects.* What was there in the mantle of Elijah that it should divide the waters of Jordan, or in the rod of Moses that it should divide those of the Red Sea, or in the rams' horns that they should effect the downfall of the walls of Jericho? Yet when the mantle was applied, and the rod stretched forth, and the horns blown, in the exercise of faith in the power of God, the results followed. What is there apparently in the simple announcement of the doctrine of the Cross to subdue the opposition of a rebellious world? Yet to what an extent has that opposition been subdued! In less than three centuries that docrine triumphed over the idolatry of the Roman Empire, and over the philosophy of Greece. And still it is triumphing, proving itself to be 'the power of God unto salvation,' etc. Let it only be preached in its simplicity and its purity, and we need not fear the subtlety of modern philosophy, or the effrontery of modern infidelity. 'The counsel of the Lord shall stand.' Frequently has instrumentality the most unpromising been successful in the conversion of men: 1 Cor. i. The weapons of the Apostolic warfare were not carnal, but 'mighty through God,' etc. The treasure was 'in earthen vessels,' etc.

"My brethren, while we humble ourselves before God from a conviction of our own weakness, let us exercise the most unbounded confidence in His almighty power. Let us never be discouraged by the apparent inadequacy of our means, the number of our enemies, or the vastness of the obstacles which lie in our way. Let us have faith in God, and we shall surmount every difficulty, and be 'made more than conquerors,' etc.

"Let us learn the estimate which we ought ever to make of means and of instruments. Let us beware of ever making Saviours of them. Let us remember that as means have no life *in* themselves, so *of* themselves they can give none to us. Let us never imagine that the mere use of them will procure for us any saving benefit. Let us

regard them as media of Divine appointment, employed by the Holy Spirit for commencing, carrying forward, and maturing His work in the soul. Let us never forget that it is His accompanying influence alone which can render them effectual.

"Finally. What is the bearing of our subject upon the unconverted? Assuredly its proper tendency is to humble you in the very dust before God; to fill you with astonishment at the blindness and hardness of your heart; and to stir you up earnestly to apply for the all-subduing power of the Holy Spirit. Is it indeed the case that evidence so clear, and arguments so powerful, as those which urge to the acceptance of the gospel, and which, were they applied in reference to any other subject, could not fail to work conviction, and prompt you to decided and earnest action, nevertheless produce no effect upon you? Then in what a state must you be, to reject that which has not only all the evidence of truth to support it, but which is in itself most excellent and glorious. May God grant you repentance to the acknowledging of the truth!"

It must not be concluded from the foregoing specimen that Dr. Henderson was one of those who frequently dwelt upon the errors which were rife. He judged, and with wisdom, that to preach a truth is the best and surest way of preaching down its antagonistic falsehood. Nor did he dwell on any one truth, or any one set of truths, with exclusive prominence, but sought to declare "the whole counsel of God." At Mortlake, his labours for the pulpit were mostly those of re-modelling and re-transcription. He selected old subjects from the store he had on hand, but he wrote them in a larger character to meet his failing powers of sight, and in so doing he gave them the freshness which new illustrations or seasonable allusions might impart. In his study he wrote them; under one or other of the fine, old trees in Richmond Park, overshadowing some secluded nook near the Sheen Gate, he would ponder the theme upon which his pen had been employed.

Spare hours could still be found for duties of another kind. The British and Foreign Bible Society supplied

useful work for him to do. For two or three years he was engaged in revising for them the proof-sheets of a Turkish Genesis and Psalter, a Turkish New Testament, and an edition of the Danish Bible. The former of these works was not unattended with difficulties. An Effendi had given it the needful literary attention, for which the aid of a native was indispensable; but it was necessary for the Christian scholar to look closely into every phrase, to hold conference with the Turk about shades of meaning and niceties of expression, as well as to correspond occasionally with the Society's Editorial Superintendent. It can readily be imagined that it was not easy to select precise equivalents for the names of some among the Jewish feasts, without involving the danger of identifying them with certain of the festivals of Islamism. Hence, as one has well expressed it, there was "more difficulty in freeing David from a share in the habits of the 'faithful,' than might have been at first supposed." When these works had been at length completed, Dr. Henderson took a marked and thankful interest in the facilities secured for their distribution, in consequence of England's alliance with Turkey on the outbreaking of the Russian war. "I have a hand in this war," he would say; "but these are the weapons I have helped to furnish," pointing to a copy of the portable Turkish Testament, of which he joyfully heard that several of the British officers had provided themselves with a supply, in order that they might fight the spiritual battle of the Cross at the same time that they were engaged in the political defence of the Crescent.

His readiness to work far exceeded his strength to work. It was not long that so much could with safety be accomplished. The fatal disease, which had been threatening, made slow but sure advances. It was gradually that those

who were around him became alive to its insidious approach. The "Stat pro ratione voluntas" with which now he would reply to any question as to the grounds of his opinion, was regarded at the first as a pleasantry; whereas it eventually proved itself to have been a token that the reasoning powers had already begun at times to lose their activity. It was not till some little while after apprehensions had first been entertained, that a serious attack marked them to have been too well-founded. The seizure took place in the pulpit, on the first Sabbath evening of 1853. He rose, and attempted to read his text, but his eyesight failed. He attempted to give it out from recollection, but memory failed to recall chapter and verse. It was manifest that something was amiss. Neither of the deacons was able to be out that winter-evening, and there was no resource but to proceed as best he could. Repeating the words of the text almost correctly, he took up the theme he had prepared, dwelt on the parable of the barren fig-tree and the gracious intercessor, and enforced the truths which lie involved beneath the allegoric drapery. The discourse, as to structure, was rambling and repetitious, but he was mercifully assisted to go through it, and kept from uttering any sentiment that was either erroneous or irrelevant. Medical orders interdicted pulpit-labour for a while; and change of air was sought. In the course of a few weeks, however, he was again in the pulpit, and was able to continue his labours with tolerable constancy during the spring.

In the summer he was induced to visit Scotland. It was the last time he was permitted to see his native land. In his letters of earlier years, there had been brief records of former visits to his childhood's home. Thus, on one occasion, he had written:—

"I set off for Dunfermline, where I found my brother and sister quite well, and greatly rejoiced to see me. I lodged with their minister, at whose chapel I had been twice announced to preach. On Wednesday, my brother and I went over about nine miles of ground. We visited the very spot where first I saw the light of day—the very house, though in part rebuilt. . . . . We also visited Lochend, where I spent the days of my youth, which altogether, with subsequent associations, produced feelings quite overpowering."

When next he had gone into the neighbourhood, his sister-in-law no longer lived to welcome him :—

"My brother and family (*four* generations living together) send their kind regards to you. My brother is much failed, but was able to walk about with me, and make a call or two."

But the visit of 1853 must have been felt on both sides to be a parting interview; for in each brother, the tokens of age were already manifest.* Such must likewise have been the impression, when Dr. Henderson lingered awhile at Dundee, with the friend and fellow-traveller of his early years.† The latter gave him much sound advice, and cautioned him not to over-exert his brain. But he was little disposed to listen, for his heart was in his work.

Although he returned home, fully bent on prosecuting his official duties, there were repeated indications of his unfitness for public engagements. The responsibility and excitement of conducting even a week-evening service increased the tendency to confusion of thought. His friends

* The January of the following year witnessed the decease of the elder brother, in the eighty-fifth year of his age. Of his ten children, seven are surviving; *viz.* John Henderson, Esq., of Wavertree, connected for nearly thirty years past with the District Bank of Liverpool; William Henderson, Esq., merchant, of Elm Grove, near Liverpool; Dr. Ebenezer Henderson, already named; one daughter at Southport, and three in Scotland.

† This was about two years before Dr. Paterson's decease, which occurred in July 1855.

became very urgent for his relinquishment of the pastorate. At length he yielded to their entreaties, and left the pulpit to be supplied by those who were still in the vigour of life. In September, 1853, after having held the pastorate for only a year and a quarter, he retired into the capacity of a private church-member, caring still for the people's interests, and appealed to by them for his counsels.

"I indeed grieve to learn," wrote one of his former students, "that the cause of your having relinquished pastoral work is such as you assign. Yet you will allow me to say that the *fact* I do not regret. I cannot but reflect that thus you will be able to give your undivided attention to that department of labour in which I know you take so much delight, and in which, with your accumulated stores of learning, you cannot but be much more widely and permanently useful." His earliest and oldest friend counselled him to go on with his "Ezekiel," but to take it only a little at a time, as he was able to bear it. In this way, he was able to work with comfort and success. He was fit for the pen when he was not fit for the pulpit, because he could lay aside the former at any moment, if thought became a burden. When the responsibilities of office were laid down, there was a revival of power for quieter duties at home. Thus it was that he accepted, about this time, an interesting and important commission. Dr. Mason Good, that eminent Christian physician, the "Luke" of modern times, had left in manuscript a translation of the Book of Psalms, with critical and explanatory annotations.* An esteemed member of that author's

* "The Book of Psalms. A New Translation, with Notes, critical and explanatory. By the late John Mason Good, M.D., F.R.S., Author of a New Translation of the Book of Job," etc. Edited by the Rev. E. Henderson, D.D. London, 1854. 8vo (pp. 539).

family requested that Dr. Henderson, if the work commended itself to his judgment, would undertake the editorship. It was with something bordering almost on veneration that he opened the parcel wherein were enclosed the time-worn pages, on which the hand of learning and of piety had traced the results of prayerful study and of hallowed enquiry. He had not to read far, before he was amply convinced that the valuable remarks which they contained, ought to find an embodiment in type, and that it would have been "a loss to the church of God, had they been consigned to oblivion." The sympathies of the editor were in full harmony with the principles of the author. The two commentators proceeded on the same rule of adherence, when possible, to the printed text; they entertained the same dread of unfounded speculations; they were actuated by the same reverential desire to ascertain and to express what is "the mind of the Spirit."

Another year rolled away amid these duties. It was marked by ebbs and flows of physical and mental power. Surely, though as yet at times almost imperceptibly, the tide of life was receding, and the fulness of life's labours was diminishing. The Commentary on Ezekiel* was doubtless far more brief than it would have been, had he retained all the energy and capacity of former days. Though it was shorter than his former works, it has not been pronounced inferior to them. It is true that a few minor difficulties have been passed over, which the reader would have been glad to see even cursorily noticed; but all the grand questions have been searchingly investigated,

* "The Book of the Prophet Ezekiel, translated from the original Hebrew, with a Commentary, critical, philological, and exegetical. By E. Henderson, D.D." London, 1855. 8vo (pp. 219).

thoughtfully surveyed, and perspicuously treated. It has been a matter of surprise to many, that amid so much of bodily and mental infirmity, he could succeed in producing such a work. The explanation, perhaps, is threefold. As to its literary features, it may be observed that the materials had to a great extent been collected in advance. As to its clearness of argument and of expression, it may be borne in mind that the actual elimination of thought and arrangement of matter were reserved for hours—and they were many—when mental power was still at command. Finally, and chiefly, it must be remembered that he retained what is the most indispensable of all qualifications in the Biblical critic—the "kindlich Gemuth," the childlike spirit, which prevails, beyond the keen-sightedness of mere intellect, to the comprehension of those things which are divine.* The eye of the heart was single, the spiritual perception was undimmed.

Two of the main points that contribute to the obscurity of Ezekiel's prophecy, namely, the mention of the cherubim, and the details concerning the mountain-temple, were made the subject of special disquisition. Both these topics had called for intensest thought; and that process of thought had been of long continuance. Perplexing as were the themes, he had steadily looked at them, till he was satisfied that he had seized on a principle of interpretation, which was at once simple in itself, and adequate to meet the requirements of the text. In reference to the cherubic manifestation, he followed out the hint originally advanced by Von Meyer, and came to the conclusion that if the cherubim of one sacred writer differed from the

* The head-motto to this chapter was found among the passages entered by him in an extract-book, and thus proves how deeply he felt the importance of a *moral* fitness for interpreting the words of sacred truth.

cherubim of another inspired penman in *form,* so might there be a like diversity in the intended *symbolism.* Rejecting, therefore, the idea that there must be an identity, either in nature or significance between the cherub of the Apocalyptic seer and that which was beheld beside the banks of Chebar, he regarded the wonderful and glorious manifestation as having been, in the latter instance, a powerfully impressive teaching of God's superintendent providence, and the agency by which it was to work for the punishment of the rebellious Jews. In respect to the temple vision, Dr. Henderson had not always held the opinion which, in this volume, he advanced. But on close study of the subject, and after prolonged attention to its various bearings, he felt constrained to arrive at the conclusion that Ezekiel was thus furnished with a symbolic representation, which, though but an ideal model, might prophetically denote the literal restoration of the captives in Babylon to their sanctuary-privileges and sacrificial institutes in the metropolis of Canaan. The mode in which he winds up both the subject and the volume, has now a mournful, yet consolatory significance:—

"Here endeth this remarkable vision, which, though greatly mystified by many of the attempts that have been made to explain it, stands forth to view on the sacred page as a noble specimen of Divine wisdom, admirably calculated to inspire the captive exiles in Babylonia with the cheering hope of their re-settlement in their own land, and the restoration of their beloved metropolis and temple. In contemplating it, the truly spiritually-minded Christian, with his thoughts raised above all earthly localities, will not, as the Germans express it, perplex himself with *Grübeleien,* subtle and trifling enquiries, but will grasp the grand ideas which the vision suggests, and anticipate for himself in a future world a realization of what was only dimly shadowed forth by that which is here described. May it be the happiness of the writer, and each of his readers, to be raised to dwell in the house not made with hands, eternal in the heavens!"

Such was the conclusion of his last printed work. The heavenly home on which his thoughts were set, was not far distant.

It is not certain, however, that he wrote the above under the impression that he was laying aside the author's pen. He must have felt it very doubtful whether he should live to complete another work; yet there is evidence that then, or soon afterwards, he had Daniel's prophecy in view. He supplied himself with Lengerke and other commentaries. He even composed the first page or two; and the handwriting testifies that it was among his last efforts. It seems probable that he had a wish to complete the entire prophetic series, but that he found himself unable to carry out the design. The one prophet, on whom he had not written an independent commentary, was the very one toward whose elucidation he had more than once been a secondary and subordinate contributor. Yet it cannot but be felt that neither his translation of Roos, nor his revision of Barnes, puts us fully in possession of what might have been his own individual conclusions, had strength been given him to pursue his studies.

The last three years of life were marked by a very gentle but constantly progressive decline. Slight paralytic affections were of increasingly frequent recurrence, and each attack told upon his already feeble frame. His life was very different from what it had been. Yet it was no burden to him, chiefly by reason of his native contentedness of disposition, and his long-cherished habit of Christian submission, as well as in part perhaps from the fact that the growing torpor of the intellectual faculties was mercifully accompanied by a proportionate deadening of those vivid memories of past laboriousness, and that realizing consciousness of present incompetence, which might

otherwise have combined to render the trial bitterly acute. In calm child-like weanedness of soul, and unwavering affiance on the God whose he was, and whom he served, he was tranquilly led through the evening-shades of life. "I have seen very little trouble—very little trouble," was the remark which one of the Sunday-school teachers heard him make with unusual energy and distinctness only a few weeks before his earthly course was at an end.

His power of appreciating his ordinary mercies was happily retained. He could find enjoyment in minor occupations, that helped to make his hours glide away. He could take delight in his "Times" newspaper—his book—his daily walk—the society of friends—and the privileges of the house of God. His seat in the sanctuary was never unnecessarily vacant. He would count the days till the Sabbath returned; and when circumstances allowed the holding of a week-day service, he was among those who rejoiced to share in it. He heartily welcomed the supplies who were engaged to fill the pulpit. Some were old, and some young; some were friends, and some strangers; some were professors, and some students; some were from New College, and some from Hackney; but each and all found from him a ready demonstration of good-will. Gladly would he have seen a pastor settled over the people of his former charge; but this gratification was denied him. In all the hopes and fears, wishes and disappointments of the little church, he sincerely sympathized. They were an intelligent people, and could appreciate the best preaching. They were a small band, and the generality of them not blessed with this world's wealth. The sphere was therefore limited,* and those

* A larger interest might doubtless be created. The neighbouring villages of Kew, Barnes, and Roehampton have (with the one exception of the Chapel of Ease at Castelnau), no Protestant place of worship except

whose services they would gladly have secured were not likely to settle where there was chapel-accommodation only for 200, while congregations of 1000 hearers were elsewhere unprovided with a minister. During the successive summers, the managers of the chapel affairs availed themselves of the New College vacation to secure a continuance of six weeks' or two months' services from one or other of the students. There were three, whose visits were peculiarly acceptable; and in their society, Dr. Henderson found much enjoyment. He delighted to walk out with them, and to show them the beauties of the neighbourhood, or to introduce them to the members of the church and congregation. His step was feeble, and his pace was slow; but they heeded not the restraint thus imposed on their activity, for they admired his character, and they valued his advice. Two of them are now settled in important stations of ministerial usefulness; the third has been early summoned to the mansions of everlasting rest.*

Another of his enjoyments consisted in his occasional visits to town. He was glad of any pretext to meet his "brethren." When he was obliged to give up such engagements as would have kept him in London after dusk, he still found his way to some morning Committee, or to some ministerial gathering. In fraternal assemblies of Christian teachers he had always taken great delight. In Iceland, he had recommended their utility, when conversing with the clergy.† It was for a short time only that he

their respective parish churches, and these would be found quite inadequate to meet the wants of the population, could all be induced to observe the assembling of themselves together.

* The Rev. J. G. Reed, B.A., who died at St. Kilda, in Australia, July, 1858. Those who knew him can understand the full force of Mr. Binney's testimony, that he was "well educated, very intelligent, deeply devotional, and earnestly and beautifully good." (See Evangelical Magazine for December, 1858.)

† Iceland, Vol. ii. p. 216.

could join in the spiritual exercises of the pastoral association in the district where last he resided; but in those meetings, while he could attend them, he took an extreme delight. The social monthly or half-yearly meetings in town were so strongly linked with his fondest recollections of intercourse with his fellow-ministers, that he felt unable to forego his attendance on them. He went thither again and again, even when the power of fully entering into the enjoyment of them had been lost. The weariness which they now entailed was soon forgotten; while memory, dwelling on the more distant past, impelled him to seek a repetition of the pleasures once vividly experienced in fraternal intercourse. It was with kindness that he was received among those friends, and it was with watchful care that he was seen upon his homeward way. The attentions, which became increasingly essential to his safety amid the bewildering noises and crowded thoroughfares of the metropolis, were tendered to him by one and another with an assiduity, tenderness, and perseverance, which his relatives will not easily forget.

So slow were the inroads of disease, that their effect was visible more by comparison than by actual observation. His walks became shorter; his periods of rest more frequent. Protracted conversation became a fatigue. His hand was often lifted to his brow. Music, to which he had usually been indifferent, became a disturbance. From old habit he sat with a book in his hand; but often it was evident that he was meditating rather than reading, or if reading, that his eye was passing mechanically over the lines rather than his mind grasping the sense.

In nothing was the gradual change more apparent than in reference to his printed works. When "Ezekiel" was carried through the press, he felt it advisable that the

sheets should pass beneath another eye as well as his own. When a second edition of "Isaiah" followed, he left the labour to be accomplished under his superintendence, while he was ready to answer every question, and to render all needful aid by pointing out sources or modes of verification. When the second edition of the "Minor Prophets" was in hand, he rarely even looked at a sheet, and when referred to on any matter of difficulty, it was often hours, if not days, before memory could command a reply, or refer to an authority. It has been needful to advert to this, as unfolding the reason why these editions were almost literally reprints. Many friends had favoured him with suggestions as to some of his remarks; and to one or two of these correspondents he promised that in a future edition he would carefully re-consider, and if necessary, re-construct the passages against which they had taken more or less objection. He thus availed himself of friendly criticisms in revising the second edition of his Lectures on Inspiration; and he would have been no less glad to do the like in reference to his Commentaries. He had trusted, however, to his then-vigorous memory; and when the time for revision came, he had not only lost sight of the hints, but was scarcely competent to have made a fitting use of them. He did, or caused to be done, what he perceived to be needful.* Obvious errors of the press were amended.

* While prepared to adopt whatever hints commended themselves to his judgment, he knew how to abide by his own view, or his own phrase, when he saw not the force of the critic's observation. One reviewer, who eulogized his first Commentary, took exception to his frequent use of the name "Jehovah." Yet in all his after works, he persevered in his customary adoption of the term. There can be no doubt that it was on principle he thus deviated from Jewish custom and ecclesiastical usage. I imagine it to have been from his regarding this, which was the incommunicable covenant-name of the true God, as peculiarly distinctive and expressive. But on this point I never heard him speak.

A few additions were made from the MS. remarks already inserted in his own copy with a view to re-publication. One or two notes he altered; but the immense amount of labour it cost him, and the repeated but unremitting efforts he made, successfully to re-model the few lines on Isa. xxxv. i., where he renounces in the second edition the "colchicum autumnale" of Gesenius, and returns to the idea of "rose" as advocated by Alexander and Barnes, were a mournful token that his power fell short of his will.

Every such effort was a strain upon his mind that proved injurious. Nor was spontaneous thought less to be dreaded. Those moments, when the clouded intellect burst forth with somewhat of its ancient radiance, were always the precursors of a relapse. To give one instance in point:—After his speech had become to some extent affected, he had been under the necessity of ceasing to conduct family-worship; but one evening, when spending a few social hours with the family of the junior deacon, he was asked whether it would be too much for him to lead the evening-devotions. Consenting to do so, he expressed his petitions with a clearness of articulation, a vigour and consecutiveness of thought, a comprehensiveness of range, a minuteness of detail, and an appropriateness of request, that reminded the entire circle of his bygone powers. But it was not a healthful activity of brain which enabled him to make the effort; and it was not surprising that the next morning brought with it a renewed loss of power in the limbs.

The last year of his life was not altogether spent in outward tranquillity. Omission would be unfaithfulness; else, for the sake of many who feel tenderly upon the subject, it should have passed unnoticed. His refusal to pay church-rates, and his determination to have his goods seized, rather than violate a principle which he held sacred, brought upon

him his last experience of trouble from without. It would be out of place to enter on any vindication of his course. All that is requisite is to prove, that whether men deem him to have acted right or wrong, he was acting on deliberate conviction. It will easily gain credence, that one who had so long lived a peaceable and quiet life, one who was a loyal subject, an advocate for obedience to rightful law, and a pattern of Christian catholicity and charity, would not lightly have been induced, especially at a time of life when men naturally shrink from the arena of conflict, to make a wilful opposition to parish-votes, to offer a determined resistance to enforced demands, or knowingly to grieve any who belong to the brotherhood of faith. So fully was this conceded on all hands, that those who did not sympathize with him as to his line of conduct, could not but be surprised at it. Some ascribed it to the influence of a neighbour and friend. The excuse cannot truthfully be accepted. What he did was his own act, and was done of his own accord; for the time of his being called upon to do it, was just when disease had superinduced a habit of *un*persuadability which was alien to his true nature. Others have pleaded that he so acted under the infirmity and weakness of an age-enfeebled judgment. But this, likewise, is a statement which may not be endorsed. In the days of his full mental vigour he was often known to speak on the subject; and though he was no friend to violent movements, no friend to party-spirit, no friend to obtrusive demonstrations on questions pertaining to civil rights, he regarded this as a religious matter, and invariably held that those who conscientiously dissent from the Establishment, cannot conscientiously contribute to its support. This life-long opinion had never been called into open manifestation. Never in foreign lands had he been forced to pay to the religious institutions

of the kingdoms in which he sojourned. Never at home had he resided in parishes where these rates were indiscriminately levied. Even during the first few years of his residence at Mortlake, the rate had not been enforced. As soon as the payment was insisted on, then he felt compelled to make a stand. In so doing, he did not forget the Christian charity to which he would have sacrificed everything but what he esteemed Christian duty. He uttered no vindictive word, displayed no unbecoming spirit, but was ready as ever to stretch out the hand of fellowship toward all who bore the name and image of his Master.

It was often regretted by his friends that those who became but slightly acquainted with him in his later years had not known him in the brightness of his days. Even to the last, however, that saying was verified, "Them that honour me I will honour." He had the respect of young and old, high and low. There were gentlemen of literary eminence, who met him casually by the roadside or at the railway-station, and kindly greeted him, or offered him some seasonable service. It may be that he could scarcely command language to compass the expression of his thanks, but he remembered the polite attention, and told of it on his return to the fire-side.

The time was fast hastening, when he should be called beyond the reach of earthly ministrations or kindnesses. The last Sabbath of March, 1858, saw him for the last time within the chapel-walls. He had the pleasure that morning of hearing his friend the Rev. Dr. Leifchild, who was also his guest on the occasion. Greatly did he enjoy the opportunity of renewed intercourse, and was none the worse for that pleasure, although the very anticipation of it had seemed almost too great an excitement. The following week passed on as usual, till the Saturday, when he

appeared somewhat worse, and kept the house on the day ensuing. The next week witnessed two or three attacks of utter helplessness, but medical advice was sought, and the symptoms became less alarming. On April 14th, a sudden faintness came on, and for some time he appeared like one dying. A friend, having providentially called at the very moment of the attack, sent off her chaise to Richmond for T. B. Anderson, Esq., his Christian friend and doctor, who arrived after a very brief interval, and administered a powerfully efficacious remedy, which, under the Divine blessing, had a wonderful effect in restoring vital power. The next day he kept his bed, but on the following he determined to reach his study in the afternoon. His friend, the Rev. S. Ransom, Classical Tutor of Hackney College, called, and found him there. It was the last time he was able to descend the stairs.

Four weeks more he lingered, evidently growing feebler week by week. For a day or two he would rally, but the revivings were only temporary. At first, he had the expectation of recovery. He was looking forward to the meeting of the Evangelical Magazine Trustees. To him that periodical gathering had always been a season of interest, and he had been used to return home full of joy to know that many a widow's heart had been made to sing for thankfulness on receiving her appropriated share of proceeds from the Fund. "Bring me the Magazine," he daily said, as long as hope whispered that he might again be in his wonted place; but when the appointed day drew nearer, it was evident that he had given up the thought. Naturally reserved, it was not likely that he would utter much as to his soul's experience. Unable to speak with ease, it was difficult to interpret what he did say. Nor was any effort made to elicit what is called "a dying

testimony." His whole life had borne its witness to the power and preciousness of God's grace. It was manifest that in his dying hours he was at peace. We knew the rock on which his solid peace was based; and we would, on no account, have been Satan's ministers in suggesting doubts by any ill-timed questioning. We sought not even a sign, but judged it right to leave him to undisturbed communion with his God. Once or twice he was heard to say, "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." Yet my mother noticed that he sometimes repeated only the latter half of the verse, as if his thoughts were engrossed more with the spiritual comfort than with the bodily decay.

He was delighted to see his Christian friends, though he was unable to converse with them. Some found their way from town on hearing of his illness. His former colleagues, the Rev. Dr. Halley, and the Rev. J. H. Godwin, as well as his steadfastly kind friend, R. Cunliffe, Esq., were among the number whom thus he welcomed. Their visits cheered his spirits, their sympathy and their prayers refreshed his soul. Other friends were in the neighbourhood, and assiduously did they minister to his comfort. All was done that tender and thoughtful friendship could devise and effect, both for the invalid, and for those who were anxiously watching him. Yet it was not, as it cannot be, in the power of earthly affection to lengthen out the term of life.

On the evening of Friday, May 14th, he suffered much from feverish symptoms. Before break of day, these had passed off, and he appeared more comfortable than for some days past. He took his cocoa with more eagerness than he had done of late; but while my mother was giving it to him, spoonful by spoonful, he turned on her

an expressive look which seemed to indicate his consciousness that life was ebbing, and that the parting-time was near. About an hour afterwards, she observed a change in his mode of breathing. From that time he never spoke again. His respirations became heavier and deeper all the day and all the succeeding night; but we were led to believe that the suffering was more apparent than actual. On my return to the room after a few hours' absence, he evidently knew me. Later in the day, when a friend came to his bedside, he appeared conscious, but it was doubtful whether he could recognise. Through the evening, he was manifestly thankful to have his parched lips moistened; but, after the midnight hour, there was no token that the refreshment was perceived. Thus hour by hour were the senses closing upon this lower world, till the moment of release had come. At about twenty minutes past three, on Sabbath morning, May 16th, the heavy breathing ceased, a look of perfect consciousness returned, an indescribable expression of mingled pleasure and surprise passed over his face, a gentle breath was drawn, and he entered into his rest.

On the following Saturday, the funeral took place at Abney Park Cemetery. It was followed by his widow and daughter, his two nephews from Liverpool, the two deacons of the church, and his above-named friend, Roger Cunliffe, Esq. They were joined in town by a deputation of gentlemen from the "British Society for the Propagation of the Gospel among the Jews," and by one of the Secretaries of the "Religious Tract Society," who wished thus to testify their respect. Several friends were present in the Cemetery; and others would have been there, had they known the day and hour of the interment. The service was performed by the Rev. Dr. Halley, who, on the

next day, preached a funeral sermon—or rather, a sermon on the glorious resurrection-hope—at Sheen Vale Chapel, to the people who for a season had been permitted to call the deceased their pastor. On the morning of May 30th, a similar discourse was preached at Union Chapel, Islington, by the Rev. H. Allon, whose kindness permits the following extracts to be entered on the pages of the Memoir:—

"..... To him death was emphatically 'a falling asleep'—the calm and final repose of a long, and active, and worn-out life—a gradual but peaceful cessation of conscious energies. Hardly need it be said that his Christian hope was sustained and unfaltering—that amid the decay of physical faculty, and the wasting power of memory and thought, the consciousness of his deep religious soul remained; his faith and hope were perfect. 'Heart and flesh failed, but God was the strength of his heart and his portion for ever.' Like a little child, the man of learned acquisition rested in a common trust with the most ignorant upon the simple primary truths of Christ's redemption. These alone comforted him, as now they comfort those who have been bereaved. How mysterious is their power! When affection would utter its sorrow over a loss like this, it finds it unconsciously turned into joy; condolence insensibly becomes congratulation; tears are brightened with the glory that beams from Christian anticipations. Over every grave like this, our faith sees the Saviour stand, and hears him say, 'I am the resurrection and the life: he that believeth in me, though he die, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?' Yea, Lord, we believe, help our unbelief.

"For many years a member of this church, and a worshipper with this congregation, Dr. Henderson was well known to most of you. The incidents of his life were various and interesting. They related to different kinds of service, and to various parts of the world. . . . . As a theologian, Dr. Henderson rendered no small service to the Church of Christ. A firm and uncompromising champion of the great fundamental truths of Christianity, his theology might sometimes seem to be cast in a narrow and rigid mould; but it was by no means inconsistent with independent thought and speculation. His Congregational Lecture on the Inspiration of the Scriptures was largely in advance of the current thought of the period when it was written, and was the pioneer of those larger and more intelligent

theories which have since obtained, and which more perhaps than any other book it determined. Like Dr. Pye Smith's Lecture on Geology, and Dr. Halley's on the Sacraments, it became a text-book on the subject of which it treated. Even where all its distinctions were not received, it defined and fixed a large amount of loose and floating notion, and guided to conclusions identical in principle.

"Perhaps the interpreting principle of Dr. Henderson's theology was its extreme conscientiousness. He was watchful and jealous for his creed from moral rather than from polemical feelings. Notion with him was subordinate to practical morality—theology to religion. All his doctrine was in order to godliness. While he would have been the last to compromise fealty to truth, or to think lightly of truth for its own sake, yet practically truth was with him the foundation and bulwark of sanctity. He conceived of Christian theology as in its entireness intended for practical uses. Hence he was as careful of minor doctrines as of minor morals, and from the same feeling.

"As a scholar, he was a man of careful and exact acquisition—accumulating the stores of his learning in a scholarly way, subjecting them to a large degree of his own self-reasonings and judgments, and then assigning them their place in his orderly mind for available use. Perhaps the impression of acquisition was the first received; but he was far more than a man of mere acquisition. His critical Commentaries are marked by great exegetical acumen, by a patient power in evolving the sense of the text, and by a stern determination to abide by the result. Every commentator since has been largely indebted to them, and no expositor of Scripture can wisely omit a reference to them. As an Oriental scholar, Dr. Henderson stood in the very first rank amongst us, and almost in the first rank amongst the Oriental scholars of England,—perhaps of Europe.

"It would be difficult to instance a religious character more conscientious, devout, and high-toned. He impressed you at once as 'fearing God above many;' pre-eminently was he 'a good man and full of the Holy Ghost.' Even in the most casual contact, you could not fail to feel that you were in the presence of a man of God. Cheerful in conversation—social in habit—and joyous in temperament—he yet diffused around him unconsciously a calm pure atmosphere of pious feeling, in which it seemed natural to live, and the purity of which you estimated only by after contact with other forms of life. It was a piety beautiful as rare in its gentle simplicity. He was in heart a little child—'simple concerning evil, wise to that which is good.'

"As a member of the church, he was a precious addition to its

sanctity—an example to all its members of simple, devout, and regular worship. Whoever might be absent, he was always in his place; whoever might be late, his praise was always found 'waiting upon God.' In all that pertained to church order and duty, he was scrupulously observant. His presence with us was a perpetual means of grace—a constant and unqualified joy to the pastor's heart. By word and deed, he ever sought to strengthen the pastor's hands, and to cheer his heart. No disparaging remark ever dropped from his lips—no slighting act ever caused a misgiving—no assumption of superior knowledge or wisdom ever produced a feeling of embarrassment. He listened to the youngest and most inexperienced minister as devoutly and unassumingly as to the most mature. If he had a remark to make, it was never made so as to give pain—always so as to encourage confidence, and to excite gratitude. Never once during the seven years that he was a member of this church did he excite a thought or a feeling in me but of perfect joy and grateful affection. I have no recollection of him but of perfect satisfaction—no word to utter concerning him but of loving reverence and of respectful commendation. His memory is blessed. It will have an honoured place in the hearts of all who knew him.

"And so he has passed away—a striking example of the purity and power of Christian faith—a teaching of the simplicity and moral strength and consoling power of true religion—more effective than a thousand sermons. His was a humble childlike faith that never for a moment wavered—a bright and intelligent hope that was never for a moment bedimmed—a quiet and holy joy that kindled at every mention of the Redeemer's name or of the Father's house—a devout and earnest prayerfulness, that clung without presumption and yet without fear to the Divine mercy-seat—a 'looking for the mercy of our Lord Jesus Christ unto eternal life'—a 'peace that passeth all understanding, keeping the heart and mind'—leaving no place for the shadow of a fear concerning him, but leaving us with a larger faith in the reality and power of the gospel of Christ."

Numerous were the expressions of esteem for the departed, that poured in on every hand. There are some among them that must find a place on the record. The Rev. J. C. Harrison of Camden Town, will scarcely object to the admission of a few lines from his kind note of condolence:—

". . . . . Not till this morning did I hear that dear Dr. Henderson has been removed from his earthly labours to his heavenly reward. A more blameless, holy, Christian man,—a more conscientious, laborious, learned workman, surely never lived or laboured in the church of Christ. He was one who never wasted time, never trifled with truth, never violated charity, never dishonoured his Master. All his natural powers, and all his rich and accumulated stores, were consecrated to the noblest purposes. He was 'a good man, and full of the Holy Ghost'—an honour to the denomination to which he belonged—a blessing to the church, which he enriched by his teachings and his writings. But he is gone He has left the frail and dying body, which had of late been to his heaven-directed spirit rather a prison than a home, and is now 'for ever with the Lord.' To him, what a blessed change! No weariness, no weakness, no fetters to cramp and hinder the exercises of his mind;—but thoughts such as even he never conceived before,—the clear vision of Him whom, without seeing, he loved,—the fellowship of perfect ones,—purity, love, unfading joy!

"But to you, dear Mrs. Henderson, the change has much of darkness and sorrow. You had long seen, indeed, his powers failing, the fountain of life drying up, and had felt that for him 'to depart would be far better;' yet to say 'farewell' to one who had so long been a faithful, loving husband—an intelligent, genial companion—a wise and thoughtful counsellor—a fellow-pilgrim in the journey to heaven,—this required the promised grace of the Saviour, the clear steady glance of faith. But all is well. He who is the Father of the fatherless, and the God of the widow, will bless both you and your beloved daughter. He will not leave you comfortless. . . . ."

The following letter from the Secretary of New College may so far be deemed official, as to warrant its insertion, while yet the individual expression of sentiment which it contains is the more valuable as coming from one, who, in rendering his willing testimony, was not swayed by the partialities of intimate friendship:—

New College, London, N. W., June 12, 1858.

"MADAM,—I have been desired by the Council of New College to convey to you the expression of their regret in hearing of the death of the late Rev. Dr. Henderson, and the assurance of their respectful sympathy with you under the bereavement which you have been

called to sustain. I feel that I have not the right to intrude upon your grief with many words, especially since I had not the honour and the privilege of more than a slight personal acquaintance with Dr. Henderson. But the long, and various, and faithful service which he rendered to the church of Christ, is a thing which even comparative *strangers* to his person may be permitted to contemplate with affectionate veneration for his memory, and devout thankfulness for the good which he was enabled to accomplish. I trust that the satisfaction which you can hardly fail to derive from the recollection of his honourable and useful career, will be abundantly blended with those richer consolations which are the common property of *all* Christian mourners for *Christian* friends, departed 'to be with Christ.'

"I am, Madam,

"Your's respectfully,

(Signed) "WILLIAM FARRER, (*Sec.*)

"MRS. HENDERSON."

The British and Foreign Bible Society, who, in the year 1854 had inserted his name on the list of Honorary Governors for life, were not backward to draw up a Memorial on occasion of his death :—

"The Committee have heard with deep regret of the decease of their much-respected friend, the Rev. Dr. E. Henderson, formerly one of the Foreign Agents of the Society; and they cannot allow this intelligence to reach them without some brief record of their high appreciation of the personal excellencies and useful labours of one whose name is prominently associated with the early endeavours of the Society to promote the circulation of the Scriptures in Northern Europe.

"Dr. Henderson, in company with his much-loved colleague, Dr. Paterson, left Scotland in the early part of the present century with the view of acting as a Missionary in the Danish settlement of India. Unexpected events having defeated this design, his attention was drawn to the reported dearth of Scriptures which prevailed in Iceland, and the vast importance of some vigorous measures for the purpose of providing a supply to meet the wants of those who were destitute of and desired to possess the word of God. It was this circumstance which led in the providence of God to the commencement of a correspondence between Dr. Henderson and the British and Foreign Bible Society, and the Committee of that day promptly and liberally encouraged the efforts that were proposed for printing

the Scriptures in Icelandic, while Dr. Henderson undertook the responsible and arduous labour of passing the editions through the press.

"Having been brought into relation with plans bearing more immediately upon the circulation of the Scriptures, he continued, with Dr. Paterson, to make this the prominent object of his labours in the north of Europe. Subsequently he became one of the accredited Agents of the Society; and for some years rendered a large amount of valuable service, helping to kindle an ardent zeal for the spread of Divine truth, and promoting in various ways the formation of Societies, based on the same principles and working for the same end as that which he represented. The visitation he undertook for these purposes was very extended, including not only Iceland, Denmark, Sweden, but also many parts of the vast dominions of Russia. In the prosecution of his many labours he displayed a spirit of self-denial combined with a resolute perseverance and sound judgment. Possessed of no ordinary piety, and manifesting great singleness of purpose, he contributed in no small degree to awaken and sustain an interest in many lands for the dissemination of the sacred volume.

"He continued to act as an agent of the Society till the year 1823, when circumstances induced him to resign a position which he had filled with much honour to himself and great advantage to the Society.

"After his official connection with the Society was terminated, Dr. H.'s love to it was unabated; he continued to watch over its operations with undiminished interest, and on many occasions gave important aid either by advocating publicly the claims of the Society, or affording his advice on delicate and difficult questions relating to the Editorial department. The Society was also placed under obligations to him for editing versions of the Danish and Turkish Scriptures, a duty for which he was well-qualified by his eminent scholarship and great acquirements.

"The Committee in closing this necessarily short sketch of the services rendered to the Society by their deceased friend, desire to have in grateful remembrance the untiring zeal, purity of motive, and catholicity of spirit by which his labours for the British and Foreign Bible Society were uniformly distinguished."

The Religious Tract Society Committee, on May 25th, passed the following resolution:—

"That the Committee have heard with unfeigned regret of the death of their respected and beloved friend, the Rev. Dr. Henderson,

an esteemed correspondent of the Society during his residence abroad, and one of its Honorary Secretaries during the last four-and-twenty years. Although the event cannot but prove a happy exchange for him who has entered upon his rest, they yet deplore his loss, and respectfully offer their sympathy to the bereaved widow and family, whom they commend to the care of their heavenly Father, trusting that in all their trials and sorrows they may enjoy the consolations of the Divine Comforter."

The following tribute was voted by the Committee of the British Society for the Propagation of the Gospel among the Jews:—

"In recording the removal from amongst them of one who has been associated with them from the beginning, the Committee cannot forbear from expressing the love and veneration in which they hold his memory, and their sense of the eminent services to the cause of Jewish Evangelization rendered by their departed friend and father.

"His long acquaintance with foreign lands, his extensive knowledge of history, and the wide regards of an expansive and catholic spirit, combining with uncommon devotion to the cause of a much-loved Redeemer, enlisted his whole nature in the Missionary enterprise; but notwithstanding his readiness to prosecute it in the remotest fields and on the widest basis, he never forgot that it had been the Master's command to 'begin at Jerusalem;' whilst his rare familiarity with the Eastern languages, and his mighty acquaintance with the Hebrew Scriptures, carried him with a peculiar attraction towards God's ancient people. On the other hand, his benevolent bearing, his fairness in argument, his love of the nation, and his enthusiasm for its literature, secured the esteem and confidence of Jewish scholars and earnest enquirers.

"Mainly through his zeal for the object and his influence amongst the Churches was this Association organized at the outset; and in obtaining for it public attention, in examining and selecting its earlier Agents, and in arranging that course of Lectures to which he himself so ably contributed, and which went so far to gain over the intelligent sympathy of the Christian community, the services which he rendered were invaluable, and such as to entitle him to the lasting gratitude of all his fellow-labourers.

"Himself 'an Israelite indeed, in whom was no guile,' his endearing goodness drew all hearts, and, in virtue of a noble constancy and truth of character, he retained to the last the attachments which he

so readily gained; and whilst they delight to recal those warm affections which a sober judgment regulated without repressing, and that broad and abounding charity which an extensive knowledge of mankind directed but did not abate, his colleagues would pray for themselves that their own proceedings may be marked by the same love to the Saviour, and the same unwearying delight in that Saviour's service, which gave to his long and blameless career its unwonted unity.

"And now that they tender their respectful and heartfelt sympathy to his bereaved Widow and Daughter, they rejoice on their behalf in the strong consolation which mingles with the present trial. To not many has it been vouchsafed, before falling on sleep, to serve their generation so well; and seldom has there been gathered home to Life's Garner a shock of corn more fully ripe. Nor to Faith can the effort be great to accompany into the Better Country one who showed so plainly whilst amongst us that his Citizenship was in Heaven."

The more private Christian fellowships to which he had belonged likewise sent their testimonies of esteem and remembrance; but space forbids to add them. Enough have been cited; and it is known, beyond the need of proof, that "the memory of the just is blessed." And he, "being dead, yet speaketh." There are surviving friends in Northern Europe, who cherish his memory, who have heaved a sigh at the tidings of his removal, and who, it is hoped, will be quickened to carry on the work which he began. There are Christian labourers, at home and abroad, who will have been stimulated the more earnestly to follow him as he followed Christ, and to work while with them it is yet noon-day, remembering how near at hand are the evening-shades, and how surely the stillness of the grave must ere long set its seal on life's activities. The spot of ground, beneath which lie the remains of the departed, is situated about midway between Watts's statue and Watts's cedar, immediately behind the family-vault of Thomas Wilson, Esq.,—surrounded by the graves of many other

Christian friends,—and marked by a neat, yet handsome, monument of grey Aberdeen granite, a Memorial raised by a large and loving circle of faithful Christian ministers. It bears the inscription:—

To the Memory of
EBENEZER HENDERSON, D.D.
BORN AT DUNFERMLINE,
NOV. 17, 1784.
FOR MANY YEARS AGENT OF THE
BRITISH AND FOREIGN
BIBLE SOCIETY
IN ICELAND, RUSSIA, ETC.
FOR 24 YEARS THEOLOGICAL TUTOR
IN HOXTON AND HIGHBURY COLLEGES.
BELOVED AND HONOURED
IN EVERY STATION,
HE ENTERED INTO REST
AT MORTLAKE,
MAY 16, 1858. AGED 73 YEARS.
IN GRATEFUL REMEMBRANCE OF HIS
CHARACTER, KINDNESS, AND SERVICES,
THIS MONUMENT IS RAISED BY HIS
STUDENTS.
1859.

LONDON: KNIGHT AND SON, PRINTERS, CLERKENWELL CLOSE.

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